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BIBLE VS. MATERIALISM:

IN WHICH THE
ERRORS AND SOPHISMS OF MODERN MATERIALISTS
ARE
DETECTED AND FULLY EXPOSED,
AND THE
TRUE TEACHING OF THE BIBLE EXHIBITED.

BY WILLIAM M. ROE.

[*New Edition. Revised and Enlarged.*]

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PREFACE.

The world is now rife with infidelity. Within the last half century various forms of unbelief and many unscriptural and hurtful dogmas have been propagated under the garb of Christianity. It seems that every wily and delusive scheme that can be devised by Satan and his emissaries is set on foot to deceive and work the ruin of the ignorant and unwary. The system of modern Materialism, which is but an emendation of ancient Sadducism, now hangs like a pall of gloom over many sections of our country. Its blighting and soul-destroying influences have, in many places, greatly impeded the progress of the glorious principles of the pure and undefiled religion of Jesus the Christ. Till quite recently but little, comparatively, has been done to counteract the baneful effects of this pernicious system.

In order to present briefly a full exposition of the numerous errors upon which, as a basis, the superstructure of Materialism has been made to rest, and to exhibit and maintain the spirituality of the Christian system, the first edition of this book was prepared with much study and care. The demand for this work has been steady though not very extended, and evidences of its beneficial influence in staying the tide of Materialism have been manifest in many localities.

The writer now presents to the public a revised edition of the work with two additional chapters which add much to its value and completeness. The author does not flatter himself that he has more successfully refuted the system

of Materialism than others who have treated this subject; but with them he desires to unite his influence in the demolition of a dogma that is directly antagonistic both to the plain teaching of the Bible and to the manifest dictates of science and human reason. In the fond hope that this work, in the providence of God, may tend to promote the interests of truth and righteousness, the following pages are most respectfully commended to the public by

THE AUTHOR.

Buchanan, Michigan, March 8, 1886.

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BIBLE VS. MATERIALISM.

CHAPTER I.

THE SOUL OF MAN.

SECTION I.—THE DOCTRINE OF MATERIALISM CONCERNING THE SOUL.

AS a proper understanding of the term *soul* is necessary, in order that we may fully appreciate the deformities and incongruities of modern Materialism, we propose, in the light of the Holy Oracles, briefly to discuss the question: What is the soul of man?

Before adducing any scriptural testimony relative to this subject, we deem it fitting to direct attention to some of the alleged wonderful discoveries of modern Materialists touching the construction of man. It is arrogantly asserted by those sage neologists that the soul of man is a material entity,* created out of the dust of the earth, and comprising the entire being of man. The soul of man, then, according to this newly-vamped theory of Sadducism, is nothing more nor less than the man himself.

But, lest we be liable to the imputation of unfairness,

* Materialists assert that there is nothing immaterial in the universe. This shallow philosophy will not allow the conception of a substantial, immaterial entity. They seem unable to differentiate between substance and matter. All matter is substance, but all substance is not matter. Some substances are immaterial, as *spirit, electricity, sound*, etc. For an elaborate discussion of this subject the reader is referred to *The Problem of Human Life*, by Wilford Hall.

we will let Materialism be its own expositor. We quote from Aaron Ellis, whose work is a recognized authority by Materialists everywhere:

"As *Nephesh*, the soul, comprehends the whole being of God, so does the same term comprehend the whole being of man * * * Again, theologians tell us that the soul is the essential part of man. *We say it is the man himself.* * * * Every reasonable person must perceive that *psuche* (the soul) means a person's self. * * * It is evident that Luke understood a man's soul to be himself—*nothing more, nothing less*—and although he was a doctor, he evidently had not graduated into the Pagan philosophic theology of the present day." (Bible vs. Tradition, pp, 17, 20, 39).

The term soul, then, according to Materialism, signifies the whole being of man. But, shall we understand this to be its invariable signification in the Scripture? Let us again hear from this same learned author:

"Thus, then, inspiration evidently and *uniformly* teaches that souls are men, and can be destroyed. * * * We shall be told soul here (Lev. 17: 12) means the *person himself*. To be sure it does; and *so it does in every other place in which the word occurs.*" (Bible vs. Tradition, pp. 41 and 59).

Now, bearing in mind this definition of the term *soul*, we ask attention to the following passages of Scripture:

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's *soul* come into him again." (1 Kings 17: 21).

That is, according to Materialism: "Let this child come into *itself*!"

Also, "When I remember these things, I pour out my *soul* in me." (Psalms 42: 4).

That is, "I pour out *myself* in *me*!"

Again, "But his flesh upon him shall have pain, and his *soul* within him shall mourn." (Job 14: 22).

That is, "His flesh upon him shall have pain, and *himself* within him shall mourn!"

Once more, "And fear not them who kill the body, but, are not able to kill the *soul*; but rather fear him who is able to destroy both soul and body in hell." (Mat. 10: 28).

That is, "Fear not them who kill the body, but are not able to kill the *man himself*; but rather fear him who is able to destroy both the *man himself* and his body in hell!"

Surely this definition of soul will not stand the test of God's Holy Bible. The passages just cited are sufficient to demonstrate to every intelligent and unbiased mind that the term *soul* does *not uniformly* signify the whole being of man, as Materialists affirm. But, let us look for a moment at another supposed wonderful discovery, made by some ancient or modern advocate of the system of human Materialism.

"*The soul is not only created, but created out of the dust.*"

So deposes the author of Bible vs. Tradition, p. 18.

In regard to the assertion contained in the latter clause of this extract, we beg leave to submit one or two interrogations.

Was the *soul* of the child raised to life by the prophet Elijah, a part of its *material organization*? And is the *soul*, which the Savior affirms man can not kill, a *material substance*, created out of the *dust of the earth*?

But, according to the system of modern Materialism, the terms *man*, *body* and *soul* are equivalent. Let us see:

"But should any contend that the name 'man' does not include the soul, and insist that the soul was a some-

thing added to the man by the breath that was breathed into his nostrils, then man is only a body, and his body became a living soul. And this is true; for the *creature*, *man*, or *body*, or *soul*, that was made of the dust of the earth, and was lifeless, by the simple inspiration of the breath of lives, that is, of *all lives*, became a living soul." (Bible vs. Tradition, p. 19).

Hence, according to this theory, we are to understand that the soul of man is his body—"nothing more, nothing less." But if this position be correct, the terms *soul* and *body* may be used interchangeably in the Scriptures. We will apply this rule, and let the infallible word of God be its test.

"Let this child's soul come into him again." (1 Kings 17: 21); *i. e.*, "Let this child's *body* come into him again!"

"The law of the Lord is perfect, converting the soul." (Psalms 19: 7); *i. e.*, "The law of the Lord is perfect, converting the *body*!"

"Bless the Lord, O my soul." (Psalms 103: 1); *i. e.*, "Bless the Lord, O my *body*!"

"Now ye are the body of Christ." (1 Cor. 12: 27); or, according to Materialism, "Now ye are the *soul* of Christ!"

Again, "We are confident, I say, and willing rather to be absent from the body, and be present with the Lord." (2 Cor. 5: 8); *i. e.*, "We are willing rather to be absent from the *soul*, and to be present with the Lord!"

Once more. "There are also celestial bodies, and bodies terrestrial." (1 Cor. 15: 40); *i. e.*, "There are also celestial *souls*, and *souls* terrestrial!"

But let us again hear from this sage advocate of the system of human Materialism:

"The soul, the creature, the body, the person himself,

equally express the same thing. A dead body is a dead soul, and a dead soul is a dead body." (Bible vs. Tradition, p. 80).

Now, if the soul is the man, we would ask an explanation of the phrase, "the *soul* of man," which is equivalent to "man's soul." Are we to understand from this expression, that man possesses himself? The reader will please turn to 1 Sam. 18: 1. "The soul of Jonathan was knit with the soul of David." Materialists affirm that the term *David* comprehends the whole man; and they also tell us that the *soul* is the whole man. Hence, by this doctrine, the meaning of the text just quoted may be given as follows:

"*The whole man of the whole man Jonathan, was knit with the whole man of the whole man David!*" Or, as the terms *body*, *soul* and *man* are synonymous, according to the Materialistic theory, this passage might be rendered as follows:

"*The body of the body Jonathan, was knit with the body of the body David!*"

This, kind reader, is Materialism. Now, if the expression, "the eyes of man," "the feet of man," "the mind of man," etc., do not imply that the *eyes*, *feet* and *mind* are only parts of man as a whole, then most assuredly language can express no definite idea. So when we speak of the *body* of man, we speak not of the whole man, but only of his body as one constituent element of man as a unit, or in his entire being. The same is true of the phrases, "the soul of man," and "the spirit of man." If the terms *soul* and *body* are synonymous, how are we to understand the scriptural expression, "soul and body?"

"And shall consume the glory of his forest, and of his fruitful field, *both soul and body.*" (Isaiah 10: 18). Again: Matt. 10: 28: "And fear not them who kill the body, but

rather fear him who is able to destroy *both soul and body* in hell."

The term *both* implies *two*. If *soul*, in these passages, means body, then the Lord used language without any import. Indeed, this would imply a redundancy reproachful to the character of divine revelation. "Every word of God is pure." (Prov. 30: 5). Again, the psalmist David testifies, (Psalms 12: 6). "The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times."

The Savior, in Matt. 10: 28, represents *the soul and body* as constituting the whole man. And the apostle Paul makes a clear distinction between soul and body in 1 Thes. 5: 23: "And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." The apostle John also, in referring to the merchandise of mystic Babylon, uses the expression, "bodies and souls." (Rev. 18: 13). Most assuredly this implies a distinction between *soul* and *body*. The original term, *soma*, which occurs in the plural number in this passage, is incorrectly rendered in the version of King James by the word *slaves*. *Soma* is found in the Greek New Testament one hundred and forty-six times, and with the exception of Rev. 18: 13, is invariably rendered *body* in the authorized version.

SECTION II. PROPOSITION I.—THE ENGLISH TERM SOUL, AND ITS HEBREW AND GREEK EQUIVALENTS, NEPHESH AND PSUCHE, SOMETIMES SIGNIFY LIFE.

Having submitted in the foregoing section, a brief exposition of the views entertained by the advocates of modern Materialism touching the constitution of man, we will

now proceed to a scriptural examination of the question:

What is the soul of man?

The term *soul*, which is commonly a translation of the Hebrew word, *nephesh*, and the Greek, *psuche*, occurs some five hundred and thirty-two times in the authorized version of the Bible.* The Greek *psuche* is used one hundred and five times in the original Scriptures of the New Testament. It is translated *soul* fifty-eight times, and is the only Greek word rendered by this term. It is translated *life* forty times, *mind* three times, *heart* once, *heartily* once, and, in connection with a possessive pronoun, it is once rendered *us*, (John 10: 24), and once *you*. (2 Cor. 12: 15).

The Hebrew word, *nephesh*, of the Old Testament, occurs about seven hundred times, and is represented in the authorized version by some forty different terms. It is translated *soul* about four hundred and seventy times, and *life* or *living* about one hundred and fifty times. It is also represented by the words, *man*, *breath*, *person*, *will*, *mind*, *body*, *creature*, *lust*, *thing*, *desire*, *any*, *breast*, *dead*, *tablet*, *greedy*, *appetite*, *pleasure*, *ghost*, ect., etc. In Isa. 19: 10, the term *nephesh* is rendered *fish*. The word *soul* occurs five times in the Old Testament when it is not a translation of the Hebrew *nephesh*. This Hebrew term seems to comport in signification with the Greek *psuche*. Moses says, (Gen. 2: 7), "And man became a living *nephesh*." The apostle Paul, quoting this declaration of Moses, (1 Cor. 25: 45), says: "The first man Adam was made a living *psuche*." David wrote, (Psalms 16: 10), "For thou wilt not leave my *nephesh* in hell." This is translated by Peter, (Acts 2: 27), "Thou wilt not leave my *psuche* in hell."

Hence we are led to conclude that the Hebrew term

* We refer to the version of King James by this expression. The translation of these terms is not materially different in the New Version.

nephesh is equivalent to the Greek *psuche*; and doubtless the three words, *nephesh*, *psuche*, and *soul*, may generally be regarded as exact representatives of the same idea. Then, again, we recur to the question:

What is the *nephesh*, *psuche* or *soul* of man?

The Greek term *psuche* is derived from *psucho*, to breathe, and literally signifies *breath*. Donnegan defines this term as follows:

"The breath; the breath of life; the soul; the disposition; the genius; a soul, viz., a departed spirit; the mind; a living being; a man; a moth, and a butterfly."

Groves defines *psuche* as follows:

"The breath, life, soul, spirit; mind, reason, understanding; sagacity, instinct; disposition, the affections; a man, person, creature."

Undoubtedly the primary meaning of *psuche* is *breath*. Its Hebrew representative *nephesh* is sometime properly rendered *breath*, in the Scriptures. Of the leviathan it is said:

"Out of his nostrils goeth smoke, as out of a seething pot, or caldron. His breath (*nephesh*) kindleth coals, and a flame goeth out of his mouth." (Job 41: 20-21). Here *nephesh* is correctly rendered *breath*. But, inasmuch as breath, for the most part, is necessary to the support of animal life, the terms *nephesh* and *psuche* by the figure of metonymy are frequently employed to express the idea of *life*. *Nephesh* is rendered *life* or *living* about one hundred and fifty times in the version of King James, and evidently the term *life*, in many instances, is a correct translation of this Hebrew word. In support of the proposition under consideration, we will now submit several texts in which *nephesh* is undoubtedly used to signify *life*.

“But flesh with the life (*nephesh*) thereof, which is the blood thereof, shall ye not eat.” (Gen. 9: 4).

“And the Lord said unto Moses in Midian; Go, return into Egypt; for all the men are dead that sought thy life (*nephesh*).” (Ex. 4: 19).

“All that a man hath will be given for his life (*nephesh*).” (Job 2: 4).

Said David to Saul, (1 Sam. 24: 11), “Yet thou huntest my soul (*nephesh*) to take it.” *Nephesh*, in this declaration, most evidently signifies *life*.

“While they took counsel together against me, they devised to take away my *life* (*nephesh*).” (Psalms 31: 13).

“Flee, save your *lives* (*nephesh*), and be like the heath in the wilderness.” (Jer. 48: 6).

Many other similar examples might be adduced, but those already given will suffice, we trust, to satisfy the candid reader that *nephesh* is employed in the Holy Scriptures in the sense of *life*.

We will now proceed to show that the Greek term *psuche* is also used in the sense of *life*.

“For they are dead that sought the young child’s *life* (*psuche*).” (Matt. 2: 20).

“For whosoever will save his *life* (*psuche*), shall lose it; but whosoever shall lose his *life* (*psuche*) for my sake and the gospel’s, the same shall save it.” (Mark 8: 35).

“Take no thought for your *life* (*psuche*), what ye shall eat; neither for the body, what ye shall put on.” (Luke 12: 22).

Again, “If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters; yea, and his own *life* (*psuche*) also, he can not be my disciple.” (Luke 14: 26).

“Hereby perceive the love of God, because he laid down

his *life* (*psuche*) for us, and we ought to lay down our *lives* (*psuchas*) for the brethren." (1 John 3: 16).

Most assuredly the term *psuche*, in these passages, refers to the *natural* or *animal life*. The term *soul* is, likewise, employed in the sense of *life*.

"In whose hand is the *soul* (*life*) of every living thing." (Job 12: 10).

"To deliver their *soul* (*life*) from death," etc. (Psalms 33: 19).

"Let them be ashamed and confounded together that seek after my *soul* (*life*) to destroy it." (Psalms 40: 14).

"But those that seek my *soul* (*life*) to destroy it, shall go into the lower parts of the earth." (Psalms 63: 9).

"The sword reached unto the *soul* (*life*)." (Jer. 4: 10).

"For what is a man profited if he gain the whole world and lose his own *soul* (*life*)? or what shall a man give in exchange for his *soul* (*life*)?" (Matt. 16: 26).

"This night thy *soul* (*life*) shall be required of thee." (Luke 12: 20).

These examples are sufficient to show that the term *soul* frequently refers to the *natural* or *animal life*. *Soul*, in the sense of *life*, is applied both to man and beast.

"In whose hand is the *soul* (*life*) of every living thing." (Job 12: 10).

The Hebrew term *nephesh* of which *soul* is commonly a translation. is applied to all living creatures.

"A righteous man regardeth the *soul* or *life* (*nephesh*) of his beast." (Prov. 12: 10).

Hence all creatures possessing animal life have *souls*. Some have supposed that the *soul* is the *blood*. The *blood* can only be called the *soul* metonymically. We read:

"But flesh with the *life* thereof, *which is the blood thereof*, shall ye not eat." (Gen. 9: 4).

And, again, "Only be sure that thou eat not the blood;

for the blood is the *life* (*nephesh*), and thou mayest not eat the life with the flesh." (Deut. 12: 23).

But we are also informed that the *soul* or *life* is *in* the blood.

"For the *life* or *soul* (*nephesh*) of the flesh is *in* the blood." (Lev. 17: 11).

The blood is called the soul or *life*, then, only because the soul or *life* is contained *in* the blood.

In the last text cited, we find the expression: "*Soul or life* (*nephesh*) *of the flesh*," most evidently implying *animal* life in contradistinction to *spiritual*. The Greek term, *psuchikos*, which is an adjective derived from *psuche*, occurs six times in the New Testament, and in every instance it stands opposed to man's *spiritual* nature. It is rendered four times *natural*, and twice *sensual*, in the version of King James. This word is found in the following texts:

"But the *natural* (*psuchikos*, *i. e.*, *animal*) man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are *spiritually* discerned."

Again: "It is sown a *natural* (*psuchikos*, *i. e.*, *animal*) body, it is raised a *spiritual* body. There is a *natural* (*psuchikos*) body and there is a *spiritual* body. * * * Howbeit that was not first which is *spiritual*, but that which is *natural* (*psuchikos*), and afterward that which is *spiritual*." (1 Cor. 15: 44-46). This term is also used in James 3: 15: "This wisdom descendeth not from above, but is earthly, *sensual* (*psuchikos*), devilish." Again, "These be they who separate themselves, *sensual* (*psuchikos*); having not the spirit." (Jude 19 v.).

From all the data now before us, it is manifest that the English term *soul*, and its Hebrew and Greek equivalents, *nephesh* and *psuche*, are sometimes employed to designate

natural or animal life. And, in this sense of the word, *the soul is mortal*, and can easily be destroyed. Hence, said David: "Let them be ashamed and confounded together that seek my *soul to destroy it*." (Psalms 40: 14).

And, again: "But those that seek my *soul to destroy it*, shall go into the lower parts of the earth." (Psalms 63: 9).

Concerning the Messiah, it is written: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his *soul unto death*." (Isa. 53: 12).

Some of the leading Materialists now admit that the term *soul* is used to denote *life*.

"What is the soul of man? This term never signifies an entity within man; but it signifies primarily *person*. * * * In a secondary sense it signifies *life*, or *mind*." (Adventism, p. 62).

SECTION III. PROPOSITION II.—THE TERM SOUL, IS SOMETIMES EMPLOYED IN THE SENSE OF PERSON, MAN AND CREATURE.

It has already been shown that the Greek word usually rendered *soul*, primarily signifies *breath*. Hence, by metonymy, *soul* is used for the person or thing that breathes. The reader will please notice the import of *soul* in the following texts:

"And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul*;" (Gen. 2: 7) *i. e.*, a living *being or creature*.

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth

any manner of blood; I will even set my face against that *soul* (man) that eateth blood, and will cut him off from his people." (Lev. 17: 10).

"All the *souls* (persons) that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the *souls* (persons) were three score and six." (Gen. 46: 26).

"The *soul* (person) that sinneth, *it* (he) shall die." (Ezek. 18: 20).

"And the same day there were added unto them about three thousand *souls* (persons)." (Acts 2: 41).

"And we were in all in the ship two hundred, three score and sixteen *souls* (persons)." (Acts 27: 37).

"Wherein few, that is, eight *souls* (persons) were saved by water." (1 Peter 3: 20).

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living *soul* (creature) died in the sea." (Rev. 16: 3).

Nephesh, the Hebrew term for *soul*, is derived from the verb *nesme*, to breathe, and is applied to all creatures that breathe.

"And I, behold I establish my covenant with you, and with your seed after you; and with every living *creature* (*nephesh*) that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth." (Gen. 9: 9).

"This is the law of the beast, and of the fowl, and of every living *creature* (*nephesh*) that moveth in the waters, and of every *creature* (*nephesh*) that creepeth upon the earth." (Lev. 11: 46).

When the reference is to *persons*, *men*, or *creatures*, *souls* may be said to eat and drink, to be cut off, to die, be killed, etc., etc.

"No *soul* of you shall eat blood, and every *soul* that eat-

eth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes and bathe himself in water." (Lev. 17 : 14-15).

"The full *soul* loatheth an honeycomb, but to the *hungry soul* every bitter thing is sweet." (Prov. 27: 7).

"The *soul* that sinneth *it* shall *die*." (Ez. 18: 20).

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that *soul* shall be *cut off* from Israel." (Num. 19: 13).

"And it shall come to pass that every *soul* which will not hear that prophet, shall be *destroyed* from among the people." (Acts 3: 23).

In all these texts the term *soul* signifies *man* or *person*. It is asserted by some of the advocates of Materialism that the term *soul* being used to comprehend the whole person, can never be employed to express only a part of man. Let us hear those sage philosophers:

"We can admit that the flesh and body are used in two hundred and six places to represent the whole creature, or person; that is, the soul, as defined by Scripture. But the soul, as constituting the whole being, can never be used to express only a part. * * * The greater term is never used as a type for the lesser." Bible vs. Tradition, p. 80.

Now, to this assertion, we beg leave to demur. It is directly at variance with facts in the possession of every school-boy who has studied the rules of English grammar, as may be seen by the following:

"Synecdoche is the naming of the whole for a part, or of a part for the whole; as 'This roof (*i. e.*, house) protects you.' 'Now the year (*i. e.*, summer) is beautiful.'" Brown's English Grammar, p. 234.

"The greater term," say Materialists, "is never used for

the lesser;" but Mr. Brown, and with him all grammarians and linguists of any note, assert that the greater term *is* used for the lesser. The advocates of Materialism not only change and pervert the language of the Bible, as we shall abundantly show, but they even set at naught and trample upon the established laws and usages of language. We doubt not that many of those professedly learned critics would more beneficially spend their time in studying the rules of English grammar, than in philosophizing on the constitution of man, and presenting learned homilies touching the import of Greek and Hebrew words. The term *world* primarily signifies the *universe*; yet, the same word is not unfrequently employed to represent the earth on which we live. This term is even restricted in Scripture to the Roman Empire:

"And it came to pass, in those days, that there went out a decree from Cæsar Augustus that *all the world* should be taxed." (Luke 2: 1).

So the term *soul* is sometimes used for the whole man, and sometimes for a part of the man. Accommodating our style of language to the natural appearance of events, we say that *man dies*; *man goes into the grave*, etc., etc. This manner of expression has been used in all ages by those believing in the doctrine of the immortality of the soul. As the astronomer, according to the appearance, but contrary to the fact, alleges that the sun, moon and stars rise and set; so may the Christian philosopher affirm of man that he is buried, returns to the dust, etc. Now, the spirit, which is a part of man, according to the teaching of the apostle Paul (1 Thes. 5: 23), leaves the body at death, and never enters the grave. Yet, the term *man* is applied to the body without the spirit; for, *apparently*, the body is the whole man. This same term is also, sometimes, employed to designate the *spirit* of man. The word *soul* is

also used with the same latitude of meaning. To demonstrate the truthfulness of the position just defined, let us appeal to the word of God:

"But *man* dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so *man lieth down* and *riseth* not; till the heavens be no more, they shall not *awake* nor *be raised* out of their sleep." (Job 14: 10-13).

The term *man* in this text evidently refers to the body.

"When I am dead, then bury me in the sepulchre wherein the *man* of God is *buried*; lay my bones on his bones." (1 Kings 13: 31). Evidently only the *body* of "the man of God" was *buried*.

"Men and brethren, let me freely speak unto you of the *patriarch* David, that he is both *dead* and *buried*, and his sepulchre is with us unto this day." (Acts 2: 29).

Most assuredly only the *body* of David was *buried*. In the following texts, however, the term *man* is applied to the human spirit:

"I knew a man in Christ, above fourteen years ago; (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth); such a one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I can not tell; God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. 12: 2-4). Here the term *man* represents something separate and distinct from the body.

"For which cause we faint not; but though our *outward man* perish, yet the *inward man* is renewed day by day." (2 Cor. 4: 16). In this text the apostle represents the *inward man* and the *outward man* as constituting the whole

person. The expression "*outward man*" is evidently used for *body*, and "*inward man*" for *spirit*.

The term *soul*, like the word *man*, as has been fully shown, is sometimes employed to denote the whole person, and, hence, accommodating our style of language to the natural appearance of events, we say that *souls die, are buried, etc.* The whole man or soul apparently dies, and goes into the grave. Hence, we read in Ezek. 18: 20: "The *soul* that sinneth, *it* shall *die*." Also in Deut. 27: 25: "Cursed be he that taketh reward to slay an innocent *soul*."

Here *nephesh* is rendered person in the version of King James.

"Neither shall he go in to any *dead soul*." (Lev. 21: 11).—"All the days that he separateth himself unto the Lord, he shall come at no *dead soul*." (Num. 6: 6).—"He that toucheth the *dead soul* of any man, shall be unclean seven days." (Num. 19: 11).—"And when Judah came toward the watch tower, in the wilderness, they looked unto the multitude, and, behold, they were *dead souls*, fallen to the earth, and none escaped." (2 Chron. 20: 24).—"He shall judge among the heathen, he shall fill the place with *dead souls*." (Psalms 110: 6).

In the five texts last quoted the Hebrew "*meth nephesh*" evidently refers to the body, and is translated accordingly in the authorized version.

Having already fully explained the reason of this application of the term *soul*, we are now prepared to enter upon the investigation of a more important proposition than any to which the reader's attention has yet been invited.

SECTION IV. PROPOSITION III.—THE TERM SOUL, IS
SOMETIMES USED IN THE SACRED SCRIPTURES AS
A SYNONYM OF THE WORD SPIRIT.

It has been shown that *soul* sometimes signifies *life*, and that it is sometimes used for *man*, *person*, and *creature*.

We now proceed to prove that the word *soul* is sometimes employed to designate the *spirit* of man. That the terms *soul* and *spirit* are uniformly equivalent in signification, no intelligent Christian will ever affirm. The apostle Paul comprehends the whole man under the terms *body*, *soul*, and *spirit*. "And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes. 4: 23).

While we sometimes employ the words *body*, *soul*, and *spirit*, to denote different parts of man; as representatives of these words the Latins had their *corpus*, *anima* and *animus*; the Greeks their *soma*, *psuche*, and *nous* or *pneuma*; and the Hebrews their *geshem*, *nephesh*, and *ruah*.

Josephus says: "God made man, taking dust from the ground, and placed in him a soul and a spirit." (Ant. 1: 1-2).

The idea of man's tripartite nature is found in the writings of Justin Martyr, Ireneus, Tatian, Clement, Alexandrinus, Origen, and others of the early Christian fathers.

Philosophically speaking, then, man is composed of *body*, *soul* and *spirit*. The *body* is organized matter, and is animated by the *soul* or *animal life*; while the *spirit* is a purely intellectual principle, substantial but immaterial. In common usage, however, the *body* and *soul* denote the whole man. The term *soul*, and its representatives in other languages, are frequently used to designate the spiritual nature of man. In proof of this assertion we

might appeal to classic usage, and the testimony of all distinguished lexicographers.

But we shall at once proceed to elicit such evidence from the Book of God, as, we trust, will be sufficient to satisfy every intelligent, unbiased person of the truthfulness of the proposition now under consideration:

“But his flesh upon him shall have pain, and his soul within him shall mourn.” (Job 14: 22).

The whole man here appears to be contemplated under the terms *flesh* and *soul*. *Flesh*, here, is evidently used for *body*, and *soul* for *spirit*.

The following version, doubtless, exhibits the true import of this text:

“But his *body* shall have pain and his *spirit* shall mourn.”

Now, it must be evident to every rational mind, that the term *soul* in this passage is not used in the sense of *life*, *man*, *person*, or *creature*. Let the reader carefully collate the following texts with the one under consideration:

The burden of the word of the Lord for Israel, saith the Lord, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the *spirit* of man *within him*.” (Zech. 12: 1).

Again, “I, Daniel, was grieved in my *spirit in the midst of my body*, and the vision of my head troubled me.” (Dan. 7: 15).

The volume of divine revelation contrasts *body* and *soul*, *flesh* and *spirit*, *inward man* and *outward man*. The expression, “*His flesh upon him*,” in Job 14: 23, is equivalent to *his body*; and the phrase, “*His soul within him*,” denotes the *spirit* or *inward man*. No definition, except *spirit*, can be substituted for *soul*, in this text, without destroying its obvious import. Hence, we conclude that the

term *soul*, and its Hebrew representative *nephesh*, are used to denote the *spirit* of man.

We next invite the reader's attention to Prov. 23: 13-14: "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with a rod, and shalt deliver his *soul* from hell."

Materialists tell us that the term *hades*, used in the Septuagint for hell in this passage, invariably signifies the grave. Let us see.

"Did Christ's soul go to the hell of punishment? Verily nay; yet it did go to *hades*, implying nothing more nor less than the grave." (Bible Truth Defender, p. 113).

We will now give that version of Proverbs 23: 14, which is required at the hands of Materialism.

"Thou shalt beat him with a rod, and shalt deliver *himself*, i. e., *his body*, from the grave."

But this makes Solomon affirm what every school-boy knows to be positively untrue! But, again, this rendering is suicidal to the system of human Materialism, for this version of the text evidently teaches that the soul of the righteous man never enters the grave. If this passage conveys any intelligence at all, it most certainly teaches that the souls of the righteous and the wicked do not share the same fate at death. This text is evidently against Materialism, let us view it as we may. If the original word *sheol* here rendered *hell*, signifies the grave, as Materialists affirm, then the *soul* of the child properly trained never enters the grave. For, mark the language:

"Thou shalt deliver (*save*) his soul from the grave."

But all the material part of man, whether righteous or wicked, enters the grave at death; hence, the term soul in this passage must refer to a part of the man which is not material, i. e., his *spirit*. From this conclusion there is no escape.

But, if hell here signifies a place or state of unhappiness after death (as it undoubtedly does), then *soul* can not refer to any part of man which enters the grave; for the grave is not a place of misery or unhappiness. Hence, *soul* must refer to a part of man which is *immaterial* and *conscious* between death and the resurrection.

Materialists will find themselves in a dilemma here from which extrication is impossible. For to assert that *hell* here means the *grave*, is to teach that the souls of the righteous never enter the grave; and, to assert that *hell* implies a state of misery, is to teach that the *soul* of man lives in a conscious state after death! Which horn of this dilemma will Materialists take? It must be evident to all that *soul* in this text denotes neither *breath*, *blood*, *life* nor *body*; it is evidently used for *spirit*.

“And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.” (Matt. 10: 28).

The entire man is here, evidently, comprehended under the terms *body* and *soul*. Man can easily kill the body of his fellow man, which is material and mortal; but the soul or spirit, which is immaterial, no human being can destroy. The advocates of Materialism are bold to affirm that man can kill the human soul; but Jesus testifies that man can not kill the *soul*. We say, “Let God be true, but every man a liar.” But says the Materialist, “The term *soul*, in this text signifies *life*.” We would respectfully ask in reply, can not one man destroy the life of another? If the term *soul*, in this passage, signifies the natural or animal life; then, evidently, Christ affirmed what every intelligent person knows to be positively untrue. But, says the Materialist, “Man can not destroy the life forever; it will be restored at the resurrection.” But, we would again respectfully ask in reply, can man destroy the body for-

ever? Can man prevent its resuscitation at the resurrection? To these interrogatories we solicit the special attention of all who have embraced the dogma of Materialism. But, again, natural or animal life is the life of the body; hence, if the term *soul* in this passage signifies *life*, as Materialists affirm, then Jesus is made to say:

“Fear not them who kill the body, but are not able to kill the *life of the body*; but rather fear him who is able to destroy both *the life of the body* and the body in hell! !”

Now, will some of these logical philosophers tell us how the body of a man can be killed without the destruction of natural or animal life? Unless they can explain the difference in signification between killing the body and killing or destroying the life of the body, or show that these phrases have different meanings, we ask how they can expect men of reason to listen to their teachings? Even a tyro in divinity must discover that the body can be killed only by destroying the natural or animal life. Hence, no well-instructed student of the Bible can for a moment suppose that the term *soul*, in this text, refers to natural or animal life. But, we are sometimes told by the advocates of Materialism that *soul* here signifies the “life hid with Christ in God.” (Col. 3: 3). This most certainly caps the climax, and shows the extreme absurdities and follies which men will resort to in endeavoring to keep a sinking system afloat. We beg the reader’s indulgence, however, while we proceed to expose still further, in all its naked deformity, the unscriptural doctrine of Materialism.

In the first place, the application of the text under discussion can not be limited to the righteous. But, waiving this consideration at present, let us, for the sake of the argument, concede that *soul*, here, signifies the “life hid with Christ in God.” What then? Man can kill the body,

but he can not kill the "life hid with Christ in God." But is the "life hid with Christ in God" a part of man? It is either a part of man or it is not. If it *is* a part of man, then a part of the righteous never dies. If this position be correct, then, evidently, a part of the righteous lives after the death of the body. But, Materialism teaches that the whole man, whether righteous or wicked, dies, or ceases to be. Here, then, we have Materialism against itself.

But, if this life is not a part of man, then Christ threatens to punish another creature for man's disobedience. This feature of Materialism requires the following version of this text:

"Fear not them who kill the body, but are not able to kill the 'life hid with Christ in God,' but rather fear him who is able to destroy both the 'life hid with Christ in God' and the body!"

If this rendering exhibits the true import of this passage, then, on account of the sins of men, the Lord proposes to punish the "life hid with Christ in God"—to cast it into hell in order to its destruction!

From such a system of theology may the Lord ever deliver his people.

But, again we are sometimes told that *soul*, in Matt. 10: 28, signifies *being*. Materialism is certainly one of the most pliable and capricious systems that has ever fallen under our observations. In the first place we are told that *soul* invariably signifies the *whole man*.

"Thus, then, inspiration evidently and *uniformly* teaches that souls are men, and can be destroyed." Bible vs. Tradition, p. 37.

But in order to avoid, if possible, the explicit teachings of Jesus Christ relative to the human soul, the advocates of Materialism have given us a definition of the term soul

which is without precedent in sacred or classical use. *Soul* in this text, we are informed, signifies the "life hid with Christ in God." Now, what lexicon thus defines the word *soul*? Not one under the heavens. This definition of *soul* is the product of sectarian bigotry, and is without the shade of support from the sacred oracles of Heaven. It has evidently been manufactured for the occasion.

But, finally, we are gravely assured that the term *soul*, in the passages under examination, signifies *being*. Bible vs. Tradition, p. 38. Notwithstanding the absurdity of this rendering, we propose giving it, at least, a passing notice.

"Fear not them who kill the body, but are not able to kill the *being*; but rather fear him who is able to destroy both the *being* and the body in hell." Materialists have, doubtless, selected the term *being* as a substitute for *soul*, in this passage, in order to deceive the ignorant and unwary. Webster defines the word *being* as follows:

"1. Existence; 2. A person existing; 3. An immaterial, intelligent existence or spirit; 4. An animal; any living creature."

Now, which of these definitions will the advocates of Materialism prefer? Let us look at each of them in turn.

"And fear not them who kill the body, but are not able to kill the *existence*; but rather fear him who is able to destroy both the *existence* and the body in hell."

This version teaches that man exists after the body is killed, which is fatal to the system and, by removing the foundation, lets the whole structure of Materialism fall to the ground.

The next definition is no less fatal to this already punctured theory than the first.

"And fear not them who kill the body, but are not able to kill the *person existing*," etc.

Now, by substituting the next definition which Webster gives, *i. e.*, *spirit*, for soul in this passage, we have the true import of the text:

“And fear not them who kill the body, but are not able to kill the *spirit*; but rather fear him who is able to destroy both the *spirit* and body in hell.”

So far, the substitution of *being* for soul, in this text, is fatal to the whole system of Materialism. The last definition of *being*, which only remains to be noticed, is “an animal.”

“And fear not them who kill the body, but are not able to kill *an animal*; but rather fear him who is able to destroy both *an animal* and the body in hell!”

This lets the rest of the wind out of this already collapsed theory, and it lies limp and cold before us. But comment is unnecessary. Hence, if *soul*, in this passage, signifies *being*, it proves, beyond a doubt, the existence of the soul after the death of the body. We know that Materialists will squirm under the weight of this text, but Jesus Christ is its author, and the doctrine it teaches is sanctioned by the highest authority in the universe.

Many of the leading advocates of Materialism will resort to the most miserable subterfuges to evade the force of this passage. They may philosophize, quibble and cavil, but they can never explain away the words of Jesus in this text. They will stand when all false systems shall have sunk out of sight into their own rottenness. With one sweeping declaration the Savior has forever sapped the very foundation of the entire superstructure of Materialism. In support of the truthfulness of this proposition, we will next adduce the language of the Sacred Writings which is recorded in Acts 14: 2: “But the unbelieving Jews stirred up the Gentiles, and made their minds (Greek

psuchas, i. e., *souls*) evil affected against the brethren."

It must be evident to all that the term *minds* or *souls* in this passage does not signify the *body* of man, nor the *animal life*. Without doubt the term *minds* is employed here to denote the *spirits* of men. It was surely the *spirits* of the Gentiles, and not their *bodies*, that were filled with malignity, or were "evil affected against the brethren."

This text teaches most conclusively that the Greek representative of *soul* is sometimes employed as a synonym of *spirit*. But, again we ask the attention of the reader to this passage of the Scriptures:

"And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and Iconium, and Antioch, confirming the *souls* of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14: 21-22).

Paul and Barnabas confirmed the *souls* or *spirits* of the disciples, not their *bodies* or *lives*. They confirmed their souls or spirits by holding forth the word of life, exhibiting the prospective joys and fadeless honors of an endless life in heaven. The term *psuche* is used to denote the *spirit* or *affections* in the following texts:

"Not with eye-service, as men pleasures; but as the servants of Christ, doing the will of God from the *heart*, (*ek psuches*, literally, from the *soul*, i. e., with the *affections*). (Eph. 6: 6).

"And whatsoever ye do, do it *heartily*, (*ek psuches*, from the *soul*), as to the Lord, and not unto men." (Col. 3: 23).

In Hebrews 12: 3, *psuche* is rendered *minds*:

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your *minds*" (or *psuchais*, *souls*).

Who can doubt that *minds* or *souls* is employed in this passage for *spirits*?

The apostle Peter has also furnished incontestable evidence in favor of the position for which we are now contending.

“For that righteous man dwelling among them in seeing and hearing, vexed his righteous *soul* (*i. e., his spirit*) from day to day with their unlawful deeds.” (2 Peter 2: 8).

It was neither the life, blood nor flesh of righteous Lot that was vexed with the unlawful deeds of the ungodly; but it was his *spirit* that was vexed. The evidence in this text in support of our third proposition can never be set aside by all the learning and ingenuity of all Materialists combined. But let us again hear from the same apostle:

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the *soul*.” (1 Peter 2: 2).

The term *soul* in this passage is used in contrast with *fleshly lusts*. The apostle, in this declaration, most emphatically teaches that there is a warfare between the *soul* and the *fleshly lusts*. Hence, the *flesh* and the *soul* are the two inimical or opposing parties. Therefore, the conclusion is inevitable that *the soul is not the flesh, nor the flesh the soul*. For these are opposed to each other. They can not, then, be one and the same. The spiritual desires of the saints are antagonistic to their fleshly lusts. Their spiritual desires are consonant with the dictates of the Spirit of God. But the lusts of the flesh are opposed to the teachings of the Holy Spirit. Hence, says the apostle Paul (Gal. 5: 17), “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would.” And, again, “For they that are after the flesh, do mind the things of the flesh; but they that are after the

Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8: 5-6).

It must be manifest, we think, to every intelligent person, that the term *soul*, in 1 Peter 2: 2, is used to designate the spirit of man. Jesus comprehended the whole man under the terms *body* (flesh) and *soul*, and the apostle Peter represents these two parts of man as warring with each other. Most evidently the warfare is between the *flesh* and the *spirit*. Hence, the fact is indisputable that *soul* is employed in the Sacred Oracles to denote the *spirit* of man.

We next invite the reader's attention to 3 John 2 v., "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy *soul* prospereth." There are two kinds of blessings enjoyed by men, viz., *temporal* and *spiritual*. The first supplies the wants of the body; the second satisfies the desires of the soul or spirit. The first feeds the flesh; the second feeds the soul or spirit. Man has two natures, evidently, as distinct as the two classes of blessings he enjoys. There is an "inward" and "outward" man. These are as distinct as heaven and earth. The soul or "inward man" may prosper, while the body or "outward man" is enfeebled; and the body or "outward man" may prosper, while the soul or "inward man" languishes. Hence, says the apostle Paul, "For which cause we faint not; but though our *outward man* perish, yet the *inward man* is renewed day by day." (2 Cor. 4: 16).

Now, the term *soul* in the passage under consideration is unquestionably used for *spirit* or the "*inward man*." Let us again recur to the language of the apostle John:

"Beloved, I wish above all things that thou mayest pros-

per [in temporal things] and be in health, [in body] even as thy soul prospereth."

This is the only rational exposition of this text that can be given. Hence, the apostle John teaches most emphatically that the soul may prosper while the body is not in health; and, consequently, the soul and body are two distinct parts of man. The Savior plainly teaches (Matt. 10: 28) that the soul will survive the death of the body. From the data now before us, it must be manifest to all that the apostle John employed the term *soul* to denote the *spirit* of man. We will adduce but one other text at present in order to show that the term *soul* is used in the Sacred Scriptures as a synonym of *spirit*.

"And when he had opened the fifth seal I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?' And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled."

Personality and intelligence are here ascribed to the soul of man between death and the resurrection. The attentive reader will observe that the apostle makes a distinction between the *souls* and *the slain*. He saw not *the slain*, but the *souls* of the slain. The bodies of those that had been slain for the word of God had long been mingling in the dust of the earth; but their souls or spirits were still in conscious existence. This text, not only furnishes us with the most incontestable evidence that *soul* is used for *spirit*, but it also clearly demonstrates that the soul or spirit lives in a conscious state after the death of the body.

We are sometimes told by the advocates of Materialism that *soul* here signifies *persons*. The text would then read:

"I saw the *persons* of them that were slain," etc.

They also avow that the Apostle here uses the figure of personification. As Abel's blood is said to cry from the ground (Gen. 4: 10), so these martyrs, they assert, are said to cry from under the altar. But, in reply, we submit the following considerations:

1. The term *persons*, in such a construction as is found in the text, is never applied to the bodies of the dead. It is never employed in sacred or classical use in such a construction only in reference to the *living body*.

2. Personality implies rationality. The term *person* can only be applied to rational beings. Concerning the word *person*, Webster deposes as follows:

"We apply the word to living beings, only, possessed of a rational nature. The body when dead is not called a person."

Hence, we must inevitably conclude that *persons* can not be used for *souls* in the passage under examination.

But, if "persons" be allowed as a substitute for "souls" in this text, then, evidently, the Apostle can not use the figure of personification. For this figure is never employed when there is personality.

Webster defines the figure of personification as follows:

"The giving to an inanimate being the figure or the sentiments and language of a rational being."

The figure of personification, then, can be used only in reference to *inanimate beings*; but all persons or beings possessing personality are rational and not inanimate, according to Webster. Hence, the figure can not be used in reference to persons.

This text furnishes the most indubitable testimony that the soul or spirit survives the death of the body, and that

these two terms are used to signify the same thing. The term *soul* may have other significations to which we have not referred; but we have already carried our investigations as far as we deem essential to a proper understanding of the most important features connected with the subject under discussion.

From all the premises now submitted, we may safely affirm, without fear of successful contradiction, that the term *soul* is sometimes used in the sense of *spirit* in the Holy Scriptures, and that the soul or spirit of man lives after the death of the body.

CHAPTER II.

THE SPIRIT OF MAN.

SECTION I.—THE DOCTRINE OF MATERIALISM CONCERNING THE SPIRIT.

IN the abstruse science of metaphysics, the advocates of Materialism claim to have made some wonderful discoveries, to which all Christian philosophers would do well to give heed.

Among these, not the least important and interesting is the analysis of the human spirit. The author of *Bible vs. Tradition*, p. 86, touching the important inquiry, what is the spirit of man? deposes as follows:

“This principle of life, or spirit, is not the air, nor the breath, but is contained in the air and breath. The breath

inspired and the breath *expired* possess different properties; the expired breath being deprived of its spirit, which has been transfused into the blood in the lungs for the exigencies of life, and is used up, and requires constantly to be replenished."

The attentive reader will observe that the *spirit* of man is here defined as that principle contained in the air, which, in breathing, is retained in the lungs, and transfused into the blood for the exigencies of life. Now, this principle, we are informed by chemists, is an invisible, transparent fluid usually denominated *oxygen*. It is somewhat heavier than common air, and may be obtained from many substances, bottled up, and weighed. It follows, then, that the size of a man's spirit is in direct proportion to the amount of oxygen inhaled by him. And, as horses and cattle, together with many other beasts, inhale more oxygen than men, they, of course, possess larger spirits than men! In the light of this wonderful discovery let us direct attention to a few declarations of the Sacred Scriptures. Substituting for spirit the definition indicated in the foregoing extract, we read as follows:

"But the hour cometh, and now is, when the true worshipers shall worship the Father in *oxygen* and in truth!" (John 4: 23).

Again, "The *oxygen* truly is ready, but the flesh is weak!" (Mark 14: 38).

"The words that I speak unto you they are *oxygen* and they are life!" (John 6: 63).

Once more, "If we live in *oxygen*, let us also walk in *oxygen*!" (Gal. 5: 25).

But, we are told by the sage advocates of Materialism that the principle contained in the air which supports animal life is *electricity* and not *oxygen*, as physiologists assert.

"Thus, when an animal wishes to use a member, a current of electricity is transmitted by the will through the nerves to the blood in the member, and produces those contractions and dilatations of the muscles of the member, which are necessary to move it in the required direction. This principle being the principle of life in all creatures, is in the hands of God, and controlled by him." Bible vs. Tradition, p. 84.

On the next page of the same book, it is asserted that this principle of life is the *spirit*. This, we are told, is the primary meaning of the term *spirit*.

"We have distinctly defined from the Bible what is the spirit of man. *Primarily*, that it is a principle of life contained in the breath." Bible vs. Tradition, p. 108.

We will now read a few texts in the light of the sage dictates of modern Materialism.

"But Sihon, king of Heshbon, would not let us pass by him; for the Lord thy God hardened his *electricity*." (Deut. 2: 30).

"God is *electricity*, and they that worship him must worship him in *electricity* and in truth!" (John 4: 24).

Again, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my *electricity*!" (Acts 7: 59).

Once more, "For the Sadducees say that there is no resurrection, neither angel, nor *electricity*." (Acts 23: 8).

It must be evident to every rational mind, that the term *spirit* in these passages signifies neither *breath*, *electricity*, nor *oxygen*. In what portion of the Sacred Scriptures, or in what lexicon, ancient or modern, English, Latin, Hebrew or Greek, do Materialists learn that the spirit of man is *electricity*? These modern metaphysicians have evidently manufactured a vocabulary of their own. They have a theory to maintain which is as destitute of *soul* as it

makes man to be; and when the Bible and the lexicons fail to give any support to their favorite dogma, they find the desired information by consulting the dictates of a capricious imagination.

That feature of Materialism to which the reader's attention is now directed, makes the Savior declare that "God is *electricity*," and, hence, while it deprives man of an intelligent spirit, it also converts Deity into an inanimate, unconscious substance!

Such is the legitimate fruit of the teachings of Materialism.

But we ask special attention to the following consideration. If the term *spirit*, when applied to man or beast, signifies *air*, *electricity* or *oxygen*, then it follows as a logical conclusion that all animals, man included, have one and the same spirit. In fact, the advocates of Materialism openly avow that one spirit is common to both man and beast.

"Man has no abstract essence within him, which gives to him any pre-eminence over the living souls of other animals. They all live, yea, the *souls* of all live in common, by breathing the *breath of lives*; because this breath contains the spirit, the sustaining principle of all lives. Man's superiority is derived from his superior organization. Will the reader please to note that all creatures have *one spirit*, not each one a separate, individual spirit, or ghost." Bible vs. Tradition, pp. 86, 110.

Hence, according to Materialism, Jesus Christ and Judas Iscariot possessed one and the same spirit; the saints of the Most High, and the beasts that perish have the same spiritual nature, and the only superiority men or angels possess over the brute is derived from their superior organization!

Such, kind reader, is a specimen of the superior light of

which the advocates of Materialism are so much accustomed to boast. If the position we are now considering be correct, then the spirit of Christ is common to all men, hence all men belong to Christ (Rom. 8: 9), and, consequently, the whole human family will finally be made holy and happy. Thus Materialism leads to Universalism. The dogma that the human spirit is only *air* or *electricity*, and that the entire man is material, being wholly composed of flesh, blood and breath, is without the sanction of the Bible; in fact, it is directly antagonistic to the teachings of the Sacred Scriptures, and degrading and demoralizing in its tendency. The system of Materialism converts the Redeemer of the world into a mere brute, virtually sapping the entire foundation of the Christian hope; it even plucks the brightest gem from the crown of the immaculate Savior, and casts a cloud of gloom over the future prospects of the Christian pilgrim. It perverts the word of the living God, and goes hand in hand with the doctrine of infidelity. It is fatal to the interests of pure and undefiled religion, is a creature of man's own device, and "is not subject to the law of God, neither, indeed, can be." In fine, we hesitate not to avow our conviction that it is a system of sublimated skepticism, which should be deprecated and spurned by every sincere lover of the cause of human redemption.

We will now recur to the definition of *spirit* as given by the leading advocates of Materialism. These erudite expositors tell us that the *spirit* of man is *electricity* or *air*, and, hence, all men and animals have one and the same spirit.

"Will the reader please to note that all creatures have *one spirit*, not each one a separate, individual spirit or ghost." Bible vs. Tradition, p. 110.

Such is the testimony of Materialists. Now, if this po-

sition be correct, then with what propriety can the term *spirit* be employed in the Sacred Scriptures in the plural number? Will the reader please to note the use of this term in Num. 16: 22: "And they fell upon their faces and said, O God! the God of the *spirits* of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

This language teaches most emphatically that all creatures have not *one spirit*. Again, "All the ways of a man are clean in his own eyes; but the Lord weigheth the *spirits*." (Prov. 16: 2). "For to one is given by the *spirit* the word of wisdom; and to another, prophecy; to another, discerning of *spirits*; to another, divers kinds of tongues; to another, interpretation of tongues." (1 Cor. 12: 8, 10).

Once more, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the *spirits of just men* made perfect." (Hebrews 12: 22-23).

Hence, the reader will observe that while Materialism asserts that all men have *one and the same spirit*, the Bible, on the other hand, most pointedly teaches a *plurality* of spirits. We leave the intelligent biblical student to judge in regard to the relative value of the respective testimonies. But, let us again hear from these sage dialecticians.

"We have distinctly defined from the Bible what is the spirit of man. Primarily, that it is a principle of life contained in the breath; secondly, that the container is put for the contained, that it is breath; thirdly, that as none of the results of life can take place without the animating principle, so the various tempers and faculties of the mind are called *spirit*. But spirit, though it be the cause of life, is not life itself, and, although a subtle agent, it can not manifest any of the powers of life in an abstracted

state. But with the spirit an organized breathing frame is ennobled by God to manifest the energies of life. It is, therefore, the flesh that lives, the body that lives, and the spirit does not live at all! Hence, the term mortal flesh, mortal body, and mortal man; these can live, and these can die. But the spirit, [mark it, reader] not being an organized substance, can neither live nor die—is neither mortal nor immortal. So, as the spirit of man has never lived, it can never be said to die.” Bible vs. Tradition, p. 108.

Now, let it be borne in mind that the spirit, according to Materialism, neither lives nor dies, while we listen still further to this same authority:

“We shall quote a few other passages that, if possible, still more emphatically declare that the wicked will be totally blotted out of existence. * * * Psalms 37: 9: ‘For evil doers shall be *cut off*.’ * * * Five times in this Psalm are the wicked said to be cut off.” Bible vs. Tradition, p. 249. This same book, on page 281, defines “*cutting off*” to be “*death, privation of life, the extinction of being.*”

Then the learned author, while laboring to prove the annihilation of the wicked, assures us that the spirits of the ungodly will *die* or be *exterminated*. We quote again from the same work:

“The man, *as a whole*, and the beast alike return to the dust. This text (Eccl. 3: 18) seems to be so framed as to prevent the possibility of evading its force. Reader, do you believe it? The spirit of inspiration includes specifically ALL the parts of man, his body and his spirit. Reader, dare you except a *part* from death when God makes no exceptions? In the light of this testimony what becomes of the ‘*deathless spirit?*’” Bible vs. Tradition, p. 110.

We are here plainly taught, not only that the spirit *dies*,

but that it also *returns to dust!* That is, according to Materialism, *electricity* or *breath dies* and *returns to dust!*

Again, "That the *soul* and *spirit die*, or cease to have consciousness with the body, may be further proved from such texts as the following: 1 Cor. 5: 5, 'That the spirit may be saved in the day of the Lord Jesus.'" Bible Examiner Ap., p. 6.

Thus Materialists teach that the spirit of man *lives*, and that it *don't live*; that it *dies* and that it *don't die!* Surely, consistency is a precious jewel. While laboring to evade the force of the plain teaching of the Bible touching the nature of the human spirit, the advocates of Materialism assert that the spirit of man neither lives nor dies; that it is neither mortal nor immortal; but when attempting to prove the unconscious state of the dead and the annihilation of the wicked they assure us that the *whole man dies, the spirit as well as the body!*

This is superb logic, truly! The extreme absurdity of the doctrine of Materialism concerning the human spirit, will be more fully exhibited as we proceed to present the plain direct teaching of the Sacred Oracles relative to this subject.

SECTION II. PROPOSITION I.—THE HEBREW TERM RUAH,
AND ITS GREEK EQUIVALENT PNEUMA—THE TWO
WORDS OF WHICH SPIRIT IS COMMONLY
A TRANSLATION — SOMETIMES
SIGNIFIES WIND.

The Greek term *pneuma* is found about three hundred and eighty-five times in the original scriptures of the New Testament, and in two hundred and eighty-nine times is rendered *spirit*, twice *spiritual*, once *wind*, and once *life*, in

the version of King James. It is ninety-two times improperly translated *ghost*.

Pneuma is derived from the verb *pneo*, to blow, and is defined by Donnegan as follows:

“A breath; a breathing; a blast; a wind; air; life; a living being; a spirit; a soul. In grammar, a mark of aspiration.”

This term is rendered *wind* in the authorized version in John 3: 8. The propriety of this rendering is, however, doubtful. The term *pneuma* occurs in the plural form in Heb. 1: 7: “Who makes his angels spirits (*pneumata*) and his ministers a flame of fire.”

The following version, doubtless, exhibits the true import of this passage:

“Who makes the *winds* his messengers, and the flames of fire his ministers.” (Vide New Version).

The Hebrew term *ruah* is rendered *wind* in the following texts:

“And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind (*ruah*) all that night.” (Ex. 14: 21). “Thou didst blow with thy wind (*ruah*), the sea covered them; they sank as lead in the mighty waters.” (Ex. 15: 10). “One is so near to another, that no air (*ruah*) can come between them.” (Job 41: 16). “He causeth his winds (*ruah*) to blow, and the waters flow.” (Psalms 147: 18). “Who hath gathered the winds (*ruah*) into his fists?” (Prov. 30: 4). “Thou shalt fan them, and the wind (*ruah*) shall carry them away, and the whirlwind (*ruah*) shall scatter them.” (Isa. 41: 16). And, “But the Lord sent out a great wind (*ruah*) into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.” (Jonah 1. 4).

Many other similar examples might be adduced, but

those already given will suffice to substantiate our first proposition.

PROPOSITION II. THE ENGLISH TERM SPIRIT AND ITS
EQUIVALENTS, *RUAH* AND *PNEUMA*, SOMETIMES
SIGNIFY BREATH.

The Hebrew term *ruah* is correctly rendered *breath* in many instances in the authorized version of the Bible. It is thus translated in the following texts:

"In whose hand is the soul of every living thing, and the *breath* (*ruah*) of all mankind." (Job 12: 10). "By the *breath* (*ruah*) of God frost is given; and the breadth of the waters is straightened." (Job 37: 10). "By the word of the Lord were the heavens made; and all the host of them by the *breath* (*ruah*) of his mouth." (Psalms 33: 6). "They have ears, but they hear not; neither is there any *breath* (*ruah*) in their mouths." (Psalms 135: 17). "He shall smite the earth with the rod of his mouth and with the *breath* (*ruah*) of his lips shall he slay the wicked." (Isa. 11: 4).

These examples are sufficient to show beyond doubt that *ruah* sometimes signifies *breath*. In all the passages just cited, *ruah* is represented in the Septuagint by the Greek *pneuma*. Hence, we are led to conclude that *ruah* and *pneuma* are sometimes employed in the Sacred Scriptures in the sense of *breath*.

The term *spirit* probably denotes *breath* in Job 37: 3: "All the while my *breath* (*nesme*) is in me, and the *spirit* (*ruah*) of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit."

The term *spirit* is derived from the Latin *spiritus*, and, according to Webster, primarily signifies "wind; air in

motion; hence, *breath*." This term, like the word *soul*, has various meanings to which we can not, with propriety, extend our present investigations.

SECTION III.—PROPOSITION III. THE TERM SPIRIT SOMETIMES DENOTES A LIVING, INTELLECTUAL PRINCIPLE IN MAN, SEPARATE AND DISTINCT FROM HIS BODY.

Materialists assert that the human spirit does not possess life. The word of God, however, teaches most emphatically that the spirit of man lives and possesses intelligence.

"O Lord, by these things men live, and in all these things is *the life of my spirit*." (Isa. 38: 16).

This text teaches that men live, and that the spirit lives. The expression, "the life of my spirit," is plain and unambiguous. No language can more forcibly, clearly and definitely indicate that the spirit possesses life. It has already been fully demonstrated that the term *soul*, in Matt. 10: 28, signifies *spirit*. "And fear not them who kill the body, but are not able to kill the *soul*; but rather fear him who is able to destroy both *soul* and body in hell." Jesus here plainly teaches that the *soul* (*i. e.*, the *spirit*) can be *killed* or *destroyed* in hell, and hence, it possesses *life*; for that which does not live can not *die* or *be killed*. We invite the close attention of the reader to the following texts:

"But they harkened not unto Moses for *anguish of spirit*, and for cruel bondage." (Ex. 6: 9). "Why is thy *spirit so sad*, that thou eatest no bread?" (1 Kings 21: 5). "But there is a *spirit in man*; and the inspiration of the Almighty giveth them understanding." (Job 32: 8). "Be

not hasty in thy *spirit to be angry*; for anger resteth in the bosom of fools." (Eccl. 7: 9). "They also that *erred in spirit* shall come to understanding." (Isa. 29: 24). "The spirit truly is *ready*, but the flesh is weak." (Mark 14: 38). "The spirit indeed is *willing*, but the flesh is weak." (Matt. 26: 41). "And Mary said, My soul doth magnify the Lord, and my *spirit hath rejoiced* in God my Savior." (Luke 1: 46-47). "For God is my witness, whom I *serve with my spirit* in the gospel of his Son, that without ceasing I make mention of you always in my prayers." (Rom. 1: 9). "For what man knoweth the things of a man, *save the spirit of man which is in him?* even so the things of God knoweth no man, but the *spirit* of God." (1 Cor. 2: 11).

In this text we are emphatically taught that the spirit of man has *knowledge*; and, therefore, possesses *life*.

"For if I pray in an unknown tongue, *my spirit prayeth*; but my understanding is unfruitful." (1 Cor. 14: 14). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all *filthiness* of the flesh and *spirit*, perfecting holiness in the fear of God." (2 Cor. 7: 1).

In the foregoing passages, the spirit of man is represented as *suffering anguish*; as being *sad*, *angry*, and *filthy*; as *erring*, *willing*, *serving* God, and *rejoicing*; and as possessing knowledge. We would respectfully ask the advocates of Materialism, *Can an inanimate substance possess knowledge? Can electricity or breath become angry, or suffer anguish? Can electricity or breath serve God and rejoice?*

To these questions every intelligent person must give a negative response. The body of man is never represented as having knowledge; but the apostle Paul gives us the most positive assurance that the human spirit has *knowledge*, and, hence, *intelligence* is an attribute of the spirit. But if the spirit of man possesses knowledge, it also has

life, for an inanimate object can not possess understanding or knowledge.

We will now proceed to show that the spirit of man is separate and distinct from his body, and may exist independent of it. Concerning the origin of the human spirit, we have some information in Zech. 12: 1, "The burden of the word of the Lord for Israel, saith the Lord, who stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth the spirit of man within him.*" The reader will please collate with this text, Dan. 7: 15: "I, Daniel, was grieved in my spirit in the midst of my body, and the vision of my head troubled me." The original *bego nideneh*, which is here rendered "*in the midst of my body,*" more properly signifies "*within its sheath, or scabbard.*" This also agrees with the marginal rendering. We then give a literal construction of this text as follows:

"I, Daniel, was grieved in my spirit within its *sheath*, and the vision of my head troubled me."

The body of man is here denominated a sheath, which is the habitation of the spirit during the present life. But as the sword is separate and distinct from its *sheath*, and may exist independent of it, so Daniel, the far-sighted seer of God, regarded his spirit as entirely distinct from his body, the body serving merely as a *tabernacle* or *sheath* for the spirit in the present state of existence. The words of the Apostle Paul agree with this teaching of Daniel: "For which cause we faint not; but though our *outward* man (*i. e., the body*) perish, yet the *inward* man (*i. e., the spirit*) is renewed day by day." (2 Cor. 4: 16).*

We next invite the reader's attention to Job 34: 14, 15:

*That which is deathless never becomes old. The "outward man" or body is mortal, and, hence, it becomes old; but the term old can not properly be applied to the "inward man" or spirit, because it is immortal.

"If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust."

It is evident from the language of this text, that at death the spirit and body are separated, and, hence, they are two distinct things. In referring to the event of death, Solomon says: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Hence, the spirit and body do not share the same fate at death. The body can not live without the spirit; hence, says the Apostle James, "As the body without the spirit is dead, so faith without works is dead also." (James 2: 26). It is nowhere intimated in the Bible that the human spirit becomes unconscious when separated from the body.

In further confirmation of the proposition now under consideration, we refer the reader to Luke 24: 36-40: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

The disciples of Jesus supposed that they had seen a *spirit*. They believed, then, that spirits are living, intelligent beings. In fact, it is undeniable, that all the Pharisees believed in the conscious existence of the human spirit after death. Did the Savior tell his disciples that they had embraced false views concerning spiritual existence? Did he even intimate that their notions respecting the conscious existence of the human spirit after death was erroneous?

He did not. On the contrary, he most assuredly sanc-

tioned their views. He defined a spirit *negatively*. "A spirit," said he, "hath not flesh and bones, as ye see me have; *i. e.*, according to Materialism, "*breath* or *electricity* hath not flesh and bones, as ye see me have!"

Now, the Savior either designed purposely to deceive his disciples, or else he intended to sanction their views. They represented personality as an attribute of spirit; so did Jesus Christ. So believed the Pharisees, and so taught the divinely inspired penmen.

Again, we refer the reader to Psalms 31: 5, "Into thine hand I commit my spirit."

Did the Psalmist commit his *breath* into the hands of God?

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." (Luke 23: 46). Did the suffering Savior commend his *breath* or the principle of *electricity* into the hands of the Father?

Materialists teach that the Son of God became totally unconscious when he died upon the cross. Hear those sapient theologians:

"If the Christ did not die, *did not become entirely unconscious*, he, of course, could not rise from a state of death.

* * * But if Jesus 'yielded up his ghost' as a living, separate spirit, then, in no sense, did Jesus Christ *himself* die." Bible vs. Tradition, pp. 46, 97.

Is the reader prepared to believe that He became unconscious in death, who was with the Father in glory before the world was, by whom and for whom all things were made; who is the brightness of his Father's glory, and the express image of his person, and who declared concerning his own life, "I have power to lay it down, and I have power to take it again?"

It has been incontrovertibly demonstrated that the *spirit*

possesses consciousness and knowledge, and the Savior commended his *spirit* into the hands of the Father. The body "whose foundation is in the dust" seemed not to claim his care. Let us now collate with the language of the dying Savior, to which we have just adverted, the last request of the proto-martyr Stephen: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7: 59). It must be evident to every intelligent person that *spirit*, in this text, signifies neither *breath* nor *electricity*. "Lord Jesus, receive my breath," is not the language of an intelligent, dying Christian. What did it matter to Stephen what became of the *air* he breathed after he departed this life? Why not ask the Lord to receive the *food* he ate, or the water he drank? These were of just as much consequence to him after death as the air he breathed.

In Bible vs. Tradition, page 99, we find the following version of Acts 7: 59. "And the Jews stoned Stephen, while he was invoking the Lord, and saying, Lord Jesus, *assist me to suffer.*"

We here venture the assertion that a more glaring perversion of the Sacred Scriptures than this, was never perpetrated by any infidel writer.

Look at it. "Receive my spirit," means "Assist me to suffer." Surely none but a Materialist could ever have manufactured such an exposition. We do not hesitate to pronounce it a gross and *willful* perversion of the teaching of God's Holy Book. Where do we learn that *spirit* means "to suffer." Where is the lexicon, Hebrew, Greek, or English, that thus defines the term *spirit*? Echo answers, *Where?* With as much propriety it might be affirmed that *bread* means *to rain*, or that *water* means *to shoot!* Materialists boast that they take the word of God

as it stands. As to the ground of this assertion, we leave the intelligent reader to judge.

But Materialists sometimes say that *spirit*, in this text, signifies *life*. They also assert that death is non-existence, and that life becomes utterly extinct at death. Stephen, then, according to Materialism, called upon the Lord to receive his life when it became extinct, *i. e.*, he asked the Lord to receive a perfect nonentity!

We would respectfully ask, did the Lord *receive* Stephen's spirit according to his request, or did he *exterminate* it? Perhaps, the term *receive* in the vocabulary of Materialism signifies *to blot out of existence!* If Jesus received the spirit of Stephen, according to his prayer, then his spirit was not annihilated; it still existed after the body was brought under the power of death. His body or "outward man," returned to dust; while the spirit, or "inward man," entered upon the delights of paradise.

We will now direct attention to 1 Peter 3: 19, 20: "By which he also went and preached to the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water."

The Apostle here, doubtless, refers to the antediluvians to whom Christ preached by his Spirit, though Noah, while the ark was preparing. The bodies of those antediluvians have long been mingling with the dust of the earth, but their spirits are reserved in prison, or in the unseen world, awaiting the judgment of the great day. Personality is here ascribed to disembodied spirits. Materialists sometimes contend that the expression, "spirits in prison," signifies "dead bodies in the grave." But personality is never attributed to the bodies of the dead. Webster says:

"The body when dead is not called a person."

Hence, the term *spirits*, in this text, representing proper personalities can not refer to the bodies of the dead. The term *spirit*, be it remembered, can never be applied to a dead body. This term is sometimes employed to represent the whole man while living. It is used in this sense in 1 John 4: 1-3: "Beloved, believe not every *spirit*, but try the *spirits* whether they are of God. Because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every *spirit* that confesseth that Jesus Christ is come in the flesh, is of God; and every *spirit* that confesseth not that Jesus Christ is come in the flesh is not of God."

It has now been fully demonstrated from the teaching of the Bible that the spirit of man *lives*, that it possesses *intelligence*, and that it is distinct from the body, being separated from it at death.

CHAPTER III.

THE INTERMEDIATE STATE.

SECTION I.—TESTIMONIES FROM THE OLD TESTAMENT TOUCHING THE STATE OF THE DEAD.

THE Apostle Paul declared that "Jesus Christ brought life and incorruption to light through the Gospel." (1 Tim. 2: 10).

The doctrine of a future life is not so luminously dis-

closed in the Old Testament as in the New, yet the intimations of man's future state of consciousness in the Old Testament are clear and unmistakable. The Jews, excepting the Sadducees, who were Materialists, believed in a future life. Concerning Abraham, the Apostle Paul testifies: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations whose builder and maker is God." (Heb. 11: 9, 10).

Of Abraham, Isaac, Jacob and Sarah, he also says: "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." (Heb. 11: 16).

The teaching of the Old Testament Scriptures in relation to the state of the dead, or the intermediate state, is in strict accordance with the doctrine which was afterwards so plainly taught by Christ and his apostles.

We will now proceed to present some of the Old Testament evidence on the subject.

1. Gen. 37: 34, 35: "And Jacob rent his clothes and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, 'For I will go down into the grave (*sheol*) unto my son mourning.'"

We find similar passages in Gen. 42: 38, and Gen. 44: 29-31. In all these texts the term *sheol* is incorrectly rendered *grave* in the version of King James. (Vide New Version).

When Jacob gave utterance to the language just cited, he believed that his son Joseph had been torn and destroyed by a wild beast. Hence, he said, "Joseph is without doubt rent in pieces." (Gen. 37: 33). He did not believe, there-

fore, that Joseph had been placed in a common grave; nor, for this reason, could he expect to go to his son in the grave, but he *did* anticipate going to him in *sheol*, as the Bible affirms. It is then manifestly evident that *sheol* in this text does not denote the grave, but the place or state of departed spirits. Jacob evidently believed that while the body of Joseph had been torn and eaten by a wild beast, his spirit still lived, and at his own death he expected to meet Joseph (in spirit) in *sheol*, or the unseen state. It is manifest that the spiritless doctrine of human Materialism had no place in the mind of the patriarch Jacob.

2. Num. 27: 12, 13: "And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be *gathered unto thy people*, as Aaron thy brother was gathered."

Moses was not gathered unto his people in the grave, for he was buried far from their sepulchers.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulcher unto this day." (Deut. 34: 5, 6).

Moses was gathered to his people not in the grave, but in *sheol*, or the unseen state where Jacob expected to go to his son Joseph. *Sheol* is the habitation not of the bodies, but of the spirits of the dead. Unto Josiah the King of Judah the Lord said, "Behold I will *gather thee to thy fathers* and thou shalt be gathered to thy grave in peace." (2 Chron. 34: 28).

Josiah was gathered to his fathers and he was also gathered into the grave. These two expressions can not refer to the same thing. One evidently refers to the destiny of

the spirit, and the other to the destiny of the body at death. This accords perfectly with the testimony of Solomon. "Then (at death) shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

The spirit of the King of Judah at death went to his fathers in *sheol*, but his body was placed in a *sepulcher*. So also Abraham, Isaac and Jacob were gathered to their people.

3. "Moreover the Lord will also deliver Israel with thee into the hands of the Philistines; *and to-morrow shalt thou and thy sons be with me.*"

Such was the language of Samuel to Saul at the time he consulted the witch of Endor, and of its truthfulness there can be no question. Samuel had died about four years previous to the utterance of this language, and was buried in his house at Ramah, and his body was in the grave at the time of this interview with Saul.

"*To-morrow shalt thou and thy sons be with me,*" said Samuel. Now, it is certain that Saul and his sons were not with Samuel *in the grave* the next day, for they were not buried at that time. It was some days after the death of Saul and his sons when "all the valiant men arose, and went all night, and took the bodies of Saul and the bodies of his sons from the walls of Bethshan, and came to Jabesh, and burned them there. And they took their bones and buried them under a tree at Jabesh, and fasted seven days." (1 Sam. 31: 12, 13).

It is now manifest that Saul and his sons were not with Samuel *in the grave*, and, hence, the conclusion is inevitable that they were with him in the realm of departed spirits. Their bodies were not with Samuel in the *grave*, but their spirits were with him in *sheol*. (The term *sheol* designates

the receptacle of all human spirits at death. See Ch. V of this work.)

The text under consideration can never be harmonized with the theory of Materialism. If the language ascribed to Samuel was a truthful utterance, the doctrine of Materialism is most assuredly false.

4. "Behold, he put no trust in his servants, and his angels he charged with folly; how much less in *them that dwell in houses of clay*, whose foundation is in the dust, which are crushed before the moth. They are destroyed from morning to evening; they perish for ever without any regarding it. *Doth not their excellency which is in them go away?* They die even without wisdom." (Job 4: 18-21). The bodies of men are here denominated "houses of clay." But as a house and its inmates are separate and distinct, and may exist independent of each other, so the spirits of men are distinct from the "houses of clay," or bodies in which they dwell. The *dweller* and the *thing dwelt in* are never one and the same. The "houses of clay, whose foundation is in the dust," return to their mother earth; but touching the *spirit* or "*inward man*," we find in the passage under consideration the following important interrogatory:

"Doth not their excellency which is in them *go away?*" The inmates of our bodies or "houses of clay," then, at death *go away*. So also deposes Solomon in Eccl. 12: 7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

5. "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psalms 73: 24).

The psalmist here expresses his unfaltering determination to be guided by the counsel of Heaven while in the flesh, so that when called to depart this life he may be received into glory.

It is evident that "receiving to glory" should be understood as immediately following the guidance through this world. Hence, David regarded not death as the extinction of being, but he rejoiced in the prospect of glory upon the release of his spirit from its clayey tabernacle.

6. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength, labor and sorrow; for it is soon cut off and *we fly away.*" (Psalms 90: 10). Here, it is emphatically declared that at death "*we fly away.*" But as the body can not be said to "fly away" at death, the *we* in this text must evidently refer to the *spirit* or *soul*. Materialism teaches that when we die, we utterly cease to exist; but the Psalmist of Israel affirms that when we die, we "*fly away.*" Which shall we believe?

7. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. 3: 21). There is a clear and marked distinction drawn here between the destiny of man and of beast at death. Solomon testifies that the spirit of man "*goeth upward,*" or *ascends*, whereas the spirit of the beast *descends* to the earth. Most assuredly the term *spirit* in this passage signifies neither *life*, *breath*, nor *electricity*!

8. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Eccl. 12: 7). This text most pointedly teaches that there is a separation of spirit and body at death. Materialists often assert that the whole man *dies* and *goes into the grave*. The Bible, on the contrary, most unequivocally teaches that the spirit leaves the body at death and "goes upward," "returns to God," or "flies away." Hence, death does not extinguish the spirit. It still lives after the dissolution of the body.

9. "The righteous perisheth, and no man layeth it to heart;

and merciful men are taken away, none considering that the righteous are taken away from the evil to come. *He shall enter into peace*; they shall rest in their beds, each one walking in his uprightness." (Isa. 57: 1, 2). This text exhibits two comforting considerations respecting the departure of the righteous. 1. They are taken away from the evil to come. 2. They enter into peace.

The Prophet here, evidently, makes no allusion whatever to the period beyond the resurrection. With direct reference to the time of the departure of the saints, he says, "They shall enter into peace." Hence, the righteous dead, who have been released from the evils of this troublesome world, are now in the enjoyment of peace. Consequently, they exist in a state of consciousness. They are now with Christ in Paradise. So teach the apostles and prophets, and so we believe, Materialism to the contrary notwithstanding.

SECTION II. NEW TESTAMENT EVIDENCE TOUCHING THE STATE OF THE DEAD.

1. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. *And, behold, there appeared unto them Moses and Elias, talking with him.*" (Matt. 17: 1-4). We are here assured that Moses, Israel's ancient lawgiver, who died in the land of Moab, almost fifteen centuries before the commencement of the Christian Era, *appeared* to Peter, James and John, and *conversed* with Jesus. Materialists sometimes endeavor to evade the force of this passage by *assuming* that Moses was raised from the dead prior to his

appearance on Mount Tabor, but such an hypothesis is in direct opposition to the express teaching of the Bible. Paul, in relation to Jesus Christ, declares: "And he is the head of the body, the church; who is the beginning, *the first born from the dead*, that in all things he might have the pre-eminence. (Col. 1: 18).

Materialism robs Christ of his pre-eminence by denying that he was the *first born from the dead*—yea, it even gives Moses the pre-eminence above Christ in respect to the resurrection from the dead, the explicit testimony of Heaven to the contrary notwithstanding. But when compelled to abandon the absurd notion that Moses had been raised from the dead, the advocates of Materialism assert with an air of triumph that the whole scene on the mount was a *vision*, and, hence, Moses was there only in *appearance*. These arrogant religious teachers would fain have us believe that the whole matter of the transfiguration was but a *phantom, a visionary dream, or the empty conceit of an over-excited imagination!* Such an exposition we deem a gross insult to the Majesty of Heaven. In the record of this solemn and impressive scene as given by Luke, it is positively asserted that Moses and Elias *talked* with Jesus, and *spoke* of his decease, which he should accomplish at Jerusalem. Luke also affirms that Peter, James and John *saw* Moses and Elias, not in a dream but when they were *awake*, and that a voice came out of the cloud overshadowing them, "This is my beloved Son: hear him."

We have here most evidently a relation of literal facts. Moses and Elias, then, were actually seen by the apostles, and conversed with Jesus. The Apostle Peter himself so understood the matter. Surely some deference should be paid to his account of the transfiguration. Alluding to this scene, Peter says:

"For we have not followed cunningly devised fables

[or visionary scenes, as Materialists affirm], when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him on the holy mount."

Luke testifies that the apostles Peter, James and John "saw the glory of Christ, and the two men who stood with him." Now, if they did not actually see Moses and Elias, then it is evident that they did not actually see Christ's glory. But Peter declares, "We were *eye-witnesses* of his majesty." Hence, they *actually saw* the Savior's glory, and the two men that stood with him, and they *actually heard* a voice from heaven.

But we are referred by Materialists to Matt. 17: 9,— "Jesus charged them, saying, Tell the *vision* to no man until the Son of Man be risen again from the dead."

The term *vision*, which is derived from the Latin *video*, *to see*, is defined by Webster as follows:

"1. The act of seeing external objects; *actual sight*. 2. The faculty of seeing; sight. 3. Something imagined to be seen, though not real; a phantom; a specter. 4. In Scripture, a revelation from God: an appearance or exhibition of something supernaturally presented to the minds of the prophets, by which they were informed of future events. 5. Something imaginary; the production of fancy. 6. Anything which is the object of sight."

The reader will observe that the primary meaning of the term *vision* implies *actual sight*. Now, we will let the Bible be its own interpreter. Instead of "Tell the vision to no man," as found in the record of Matthew, Mark represents the Savior as saying that the apostles "should

tell no man what things they *had seen*." Luke has the following: "And they kept it close, and told no man in those days any of those things which they *had seen*." Mark and Luke, then, evidently interpret the term *vision* as implying *actual sight*. Undoubtedly, then, the *spirit* of Moses was manifested to Peter, James and John, and conversed with the Savior.

2. "There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and *was carried by the angels into Abraham's bosom*; the rich man also died, and was buried, and in hell [Greek, *hades*] he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16: 19-24).

This passage presents evidence in favor of the separate state of the soul after death, which can never be set aside by all the skill and ingenuity possessed by the advocates of Materialism. It must be conceded on all hands, that this text is either a literal relation of facts, or it is a parable. If it be understood as a matter of history, then has the Savior here forever settled the controversy touching the conscious existence of the spirit of man after the death of his body. For, mark, "The beggar died and was carried by the angels into Abraham's bosom."

The Jews were wont to dress in such a costume as allowed them to carry in the bosom what could not be conveniently carried in the hand. Hence, the term *bosom* was figuratively used to denote a place of repose and security. Such, indeed, was the current import of the phrase "Abraham's bosom" at the time the Savior uttered the language

of this text. It was evidently used by the Jews as a synonym for paradise; a term also used to indicate the blessed state of the righteous after death. Josephus, the justly celebrated Jewish historian, who was born A. D. 37, in relation to the felicitous abode of the righteous souls after death, deposes as follows:

“With whom, there is no place of toil; no burning heat, no piercing cold; nor are there any briars there; but the countenance of the fathers and of the just, which they see always, smile upon them while they wait for the rest, an eternal new life in heaven, which is to succeed this region. *This place we call the bosom of Abraham.*”

Such, then, was the faith of the Jews to whom Jesus addressed this language, and, hence, the Savior, in the most explicit terms, gave his unqualified sanction to their notion respecting the destiny of the souls of the just at death.

“The rich man also died and was buried, and in hell [Greek, *hades*] he lifted up his eyes, being in torments.”

A literal construction of this language will prove beyond cavil or doubt, that the Greek term *hades* is used to denote the separate or invisible state of the soul after death, and not the receptacle or depository of the body. The rich man was in *hades* “being in torment.” But, in the grave there is no consciousness, hence, there can be no suffering there; but the inmates of *hades* are susceptible of misery or pain; therefore, *hades* is not the *grave*.

If this text be taken as a matter of history, no comment can possibly add to the testimony here presented by the Savior in support of the conscious existence of the spirit of man after the death of the body. But, if this portion of Scripture be regarded as a parable, it no less forcibly teaches the doctrine of a separate state for the soul between death and the resurrection. For, let it be distinctly borne in mind, that in no case did the Lord ever found a parable

on mere fiction or notions of things which exist only in the imagination. In the parable now under consideration, we find the terms "rich man," "beggar," "dogs," etc., all of which have a *bona fide* or real existence, hence, also *Abraham's bosom* and *hades* are also the representatives of *realities*, and not of mere Utopian notions. As well might we deny the existence of "*rich men*" and "*beggars*," as to contend that "*hades*" and "*Abraham's bosom*" are terms which do not indicate realities. * Now, note the fact that *Abraham's bosom* and *hades* are terms which were used by the Jews to denote the place or state of the souls of men after death, and upon this notion of the Jews the Savior founded this parable. Hence, the Lord either designed to sanction this notion of the Jews respecting the state of the soul after death, or he used the terms "*Abraham's bosom*" and "*hades*" in some other sense than that given to them by the Jewish people. But if Christ did not use these terms in their current import among the Jews, he designedly deceived his hearers; for he gave to them not the slightest intimation that he used these terms to convey ideas different from those which they were accustomed to attach to them. Hence, Jesus was either a *deceiver*, or else he *taught* the doctrine of spiritual existence in a separate state called *hades*. From this conclusion there can be no escape; therefore, Materialists must either concur with the chief priests and Pharisees in representing Christ as a deceiver (Matt. 27: 63), or otherwise honestly confess the conscious existence of the soul between death and the resurrection. So that whether we give to the language of this text a literal or a parabolical construction, it most effectually subverts the entire system of human Materialism.

The advocates of this delusive system of theology affirm that this text proves nothing respecting the destiny of

man after death, but this is only to charge the Lord of Glory with such arrant deception as only the most profligate and hypocritical demagogue would practice. But we are told that the language of this text must be explained by *allegory*, the rich man representing the Jewish nation and Lazarus the Gentiles. But in order that we may be led to see more plainly how pragmatical and groundless this exposition of the passage under consideration is, we will read it in the light of this sage interpretation:

"There was a certain *Jewish nation*, which was clothed in purple and fine linen and fared sumptuously every day; and there was a certain *Gentile nation*, named Lazarus, which was laid at its gate, full of sores, and desiring to be fed with the crumbs which fell from the *Jewish nation's* table: moreover the dogs came and licked the *Gentile nation's* sores; and it came to pass that the *Gentile nation* died, and was carried by the angels into Abraham's bosom; and the *Jewish nation* also died and was buried, and in hell the *Jewish nation* lifted up its eyes, being in torments, and seeth Abraham afar off and the *Gentile nation* in his bosom. And the *Jewish nation* cried and said, Father Abraham, have mercy on me, and send the *Gentile nation*, that it may dip the tip of its finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise the *Gentile nation* evil things; but now the *Gentile nation* is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you can not, neither can they pass to us that would come thence. Then the *Jewish nation* said, I pray thee, therefore, father, that thou wouldst send the *Gentile nation* to my father's house, for I have *five brethren* (*Jewish nations*), that the *Gentile nation* may testify unto the *Jewish nation*

lest they also come into this place of torment. Abraham saith unto the *Jewish nation*, The five *Jewish nations* have Moses and the prophets; let them hear them. And the *Jewish nation* said, Nay, father Abraham, but if one went unto the five *Jewish nations* from the dead, they would repent. And he said unto the *Jewish nation*, If the five *Jewish nations* hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

This exposition is not only unscriptural, but it is absurd in the highest possible degree. To those entertaining this view of the subject, we beg leave to submit a few interrogatories.

If the rich man represents the Jews and Lazarus the Gentiles, then who are the dogs which licked the sores of the beggar, and the angels who carried him into Abraham's bosom? If death implies unconsciousness, how came it to pass that the Gentile nation is *comforted* and the Jews *tormented* after death? If the death of the Jewish nation was a political death, then in what did the death of the Gentile nation consist? If the Gentiles died *politically*, where is the record of the event on the page of history?

It is asserted, in a work entitled "Bible Examiner," (p. 11, Art. Rich Man and Lazarus), that the beggar or "*polluted Gentile, full of sores, died unto the law.*"

We would ask, in reply, if the Gentile nation was ever alive unto the law of Moses? The Gentiles were never alive to the law, and, hence, of course, they could not die to the law. This is but a flimsy subterfuge, a miserable shelter for the refugees of a false and sinking system of theology.

Again: If Jews and Gentiles are represented by Dives and Lazarus, then, what is the impassable gulf between them? If the whole Jewish nation died politically, then we ask, who were the five brethren who were yet alive?

They are certainly no part of the human family, *i. e.*, of Jews or Gentiles, for they are all dead; hence, the five brethren must represent that part of mankind which constitutes no portion of the human family! Surely, Materialism is loose and halt in all its joints. Whether this text be regarded as a literal relation of facts, or as a parable, the scene is laid beyond death; and it presents testimony in support of the conscious existence of the dead which can never be fairly set aside by all the ingenuity and witticism of men.

3. "Now, that the dead are raised even Moses showed at the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; *for all live unto him.*" (Luke 20: 37, 38).

The denial of the resurrection of the dead on the part of the Sadducees, was a consequence of their disbelief in the existence of disembodied spirits. In common with the Materialists of the present age, they denied that the spirit of man is a living, intelligent principle, susceptible of conscious existence out of the body. Their rejection of the doctrine of the resurrection of the body resulted from their denial of the existence of any spirit to inhabit it. Therefore, the matter of the resurrection was resolved into the following grand issue:

Do the spirits of the dead still live?

The Pharisees affirmed, the Sadducees denied. Jesus, therefore, proves the resurrection of the dead by clearly demonstrating the existence of a human spirit after death. Many years after the death of Abraham, Isaac and Jacob, God said to Moses at the burning bush, "*I am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3: 6).

Now, the Sadducees, be it remembered, denied the *ex-*

istence of man after death; they denied the existence of any thing to be raised. The Savior completely refuted them with the following irrefragable argument:

(1.) God *is* the God of Abraham, Isaac and Jacob: (2.) God *is not* a God of the dead, but of the *living*: (3.) Therefore, Abraham, Isaac and Jacob are *living*, so that there is something to be raised. This argument of the Savior is logical and irresistible. The Sadducees were put to silence, and the Pharisees triumphed, exclaiming, "Master, thou hast well said."

The reader will observe that the Savior emphatically declares that God *is* a God of the *living*—not of those who are now dead, but shall hereafter live, but—of those in the actual possession of life. And the Lord said to Moses, "*I am* [present tense] the God of Abraham, and the God of Isaac, and the God of Jacob," and, hence, the conclusion is inevitable that Abraham, Isaac and Jacob *still live*; "though dead to us, they are alive to God." Therefore, the spirits of the dead live, and the whole theory of Materialism at once falls to the ground.

Jesus declares that "*ALL live unto God.*" This, evidently, includes Abraham, Isaac and Jacob; it includes both those who are dead to us, and those who live upon the earth. Materialism denies the truth of the Savior's assertion. "Let God be true, and every man a liar."

4. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." (Luke 23: 42, 43).

The Savior consoles the dying penitent thief by assuring him that within a few hours he would be with him in paradise. The term *paradise* is of Persian origin, and was primarily used to denote "a pleasure garden, with parks and other appendages." This term is found only three

times in the authorized version of the Bible. It is employed in the Septuagint to represent the Garden of Eden, and, figuratively, signifies a place or state of bliss. In the text under consideration, it is employed to indicate the state of felicity into which the spirits or souls of the righteous enter at death. In fact, this is the meaning of "paradise" in common acceptation among the Jews. The language of the Savior to the thief on the cross proves most conclusively that the human spirit exists in a state of consciousness after death. Not content with the plain and obvious import of this text, which at once subverts the entire system of Materialism, the advocates of this semi-Sadducean theory, change the punctuation, placing a comma immediately after *to-day*. They read this text as follows:

"Verily, I say unto thee *to-day*, thou shalt be with me in paradise."

This construction most evidently perverts the true intent of the Savior's language. It must be manifest to every philologist that, if the word *to-day* be so construed as to qualify the verb *say*, the Savior's language is rendered unwarrantably tautological. The words *to-day*, *this day*, *now*, *at present*, etc., can never, with any sense of propriety, be employed to qualify verbs in the present tense, unless present time be contrasted with past or future. Evidently, no such contrast was intended by the author of this passage. Hence, either the adverb *to-day* [Greek, *semeron*] is redundant, or else the common construction exhibits the true intent of this text. In laboring to save a sinking system, Materialists sometimes *assume* that the thief did not die until after the expiration of the day on which the Savior uttered the language of the passage now under consideration. This assumption, however, is entirely groundless. The law of God to the Jews respecting the disposition of crucified malefactors is found in Deut. 21: 22, 23: "And

if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; * * * *but thou shalt in any wise BURY him THAT DAY.*"

The reader will observe that the law of God required that the malefactor should be both DEAD and BURIED before the expiration of the day on which he was affixed to the cross. "Among the Romans, the prisoner remained upon the cross often until his body fell to the earth by its own weight; but in the province of Judea, the Jews were permitted, in obedience to the precept of their law, to terminate the sufferings of the malefactor before sundown. This was effected in various ways: sometimes by setting fire to the foot of the cross; and, at others, by breaking the limbs with a hammer, or piercing the body with a lance." And before the expiration of that ever-memorable day on which the blessed Redeemer laid down his life for the redemption of the world, the thief was happy with his immaculate Savior in the enjoyment of the delights of paradise.

5. "And whosoever liveth and believeth in me, *shall never die.*" (John 11: 26).

The saints of the Lord, according to the explicit testimony of the Savior in this text, *shall live forever*. The demise of the body is an event which happens alike to the righteous and the unrighteous; "one event happeneth to them all." The life of the body becomes extinct at death; hence, this text clearly proves the *immortality* of the human spirit. "*And whosoever liveth and believeth in me,*" said Jesus, "SHALL NEVER DIE;" but Materialism affirms that all who live and believe in the Savior, SHALL SURELY DIE, *and become unconscious*. Thus Materialism pointedly contradicts and endeavors to render null and void a positive declaration of the blessed Redeemer, bearing the richest consolation to the children of God.

The advocates of Materialism sometimes assume that in

this passage the Savior refers to the saints who will be alive on the earth at the appearing and kingdom of Jesus Christ, and who will be changed without seeing death. To sustain this notion, they read the text as follows: "And whosoever liveth and believeth in me (at the resurrection), shall never die." This supplement is without the shadow of authority, and seems to betray a disposition to wrest the Sacred Scriptures in order to render them subservient to the interests of a favorite dogma. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it," saith the Lord. "If any man shall add unto these things, God shall add unto him the plagues that are written in the book." (Rev, 22: 18).

6. "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel." (Acts 12: 13-15).

The belief in disembodied spirits is coeval with the history of man, and is fully sanctioned by the teachings of the Sacred Oracles. The disciples of Jesus, who were convened at the house of Mary, the mother of John, whose surname was Mark, being apprised of the incarceration of Peter, did not suppose that he had escaped from the prison alive; hence, they concluded the damsel did not hear Peter speak as she affirmed. When she, however, persisted in the truthfulness of her affirmation, the disciples, doubtless concluded that Peter had been murdered in prison, and that his spirit had made its appearance to communicate some important intelligence. It was an opinion among the Jews, according to Philo, that the departed souls of the saints officiate as ministering angels. This text furnishes con-

clusive evidence that the disciples of Christ, in the days of the apostles, believed that the spirit of man survives the death of the body, and that it may exist independent of the body.

7. Acts 23: 6-8. "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I AM A PHARISEE, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees confess both." This passage exhibits three of the grand issues between the Pharisees and the Sadducees. The Pharisees believed in the existence of angels and disembodied spirits, and, hence, they also embraced the doctrine of a future life; but, "the Sadducees say that there is no resurrection, neither angel, nor spirit." Touching these cardinal points of difference between these two sects of the Jews, the Apostle Paul cried out before the Jewish Sanhedrim, "I AM A PHARISEE." Hence, the faith of Saul of Tarsus respecting spiritual existence and the resurrection of the dead, underwent no change when he embraced Christianity. In relation to these grand issues, Paul was a Pharisee both *before* and *after* his conversion to Christ. But we unhesitatingly affirm that the Apostle Paul neither believed nor taught any religious sentiment not sanctioned by the Scriptures of divine truth. Consequently, we are led to the irresistible conclusion that the doctrine of the Pharisees touching the existence of angels and spirits is sanctioned by the Sacred Oracles of Heaven. Hence, Materialists must either charge the Apostle Paul with ignorance or deceit, or else concede that the Pharisees were correct in their views respecting spiritual exist-

ence. Which horn of this dilemma will Materialists take? Now, no intelligent Christian can deny that the Pharisees believed in the existence of the spirit of man as a living, intelligent entity after the death of the body. After the Apostle Paul had openly avowed before the Jewish council that he was a Pharisee, "the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man, but if a spirit or angel hath spoken to him, let us not fight against God." Hence, the Pharisees believed that disembodied spirits possess consciousness and intelligence. Both sacred and profane history fully attest the truthfulness of this declaration. In his account of the Maccabees, Josephus says, "They who lose their lives for the sake of God, *live* unto God, as do Abraham, Isaac and Jacob, and the rest of the patriarchs." In Shemoth Rabba, we have the following explicit testimony relative to this subject:

"Rabbi Abbin saith, 'The Lord said unto Moses, Find me out ten righteous persons among the people, and I will not destroy thy people. Then said Moses, Behold, here am I, Aaron, Eleazer, Ithamar, Phineas, Caleb and Joshua. But God said, Here are but seven; where are the other three? When Moses knew not what to do, he said, O eternal God, do those live that are dead? Yes, said God. Then said Moses, If those that are dead do live, remember Abraham, Isaac and Jacob.' " The Pharisees most assuredly believed in the conscious existence of the human spirit after death, and concerning this very matter the Apostle Paul exclaimed, "*I am a Pharisee.*" This text furnishes the most positive and irresistible evidence against the dogma of human Materialism.

8. Rom. 7: 38, 39. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor

depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The phrase, "the love of God," is used in the Sacred Scriptures to denote both the love that God bears to man, and the love exercised on the part of man of which God is the object. That this expression is employed in the latter sense in the passage under consideration, is evident from the context. Let us step back from this text to the 35th verse: "How readeest thou?" "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Certainly the Apostle did not design to ask whether any of these things would destroy the love of Christ to the saints. "Nay," says he, "in all these things *we* are more than conquerors, through him that loved us." The Apostle Paul deemed all the adverse influences and ungodly powers in the universe incompetent to extinguish the love of God from the soul of the faithful disciples of Jesus. According to this testimony, even death itself is unable to separate us from the love God; hence, the righteous love God after they depart this life, and, therefore, death is not the extinction of being, as the advocates of Materialism falsely affirm.

9. 1 Cor. 15: 35, 36. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it *die*." John 12: 24: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jesus and Paul both plainly teach that as a grain must die before it will reproduce, so also man must die in order to a resurrection, and the enjoyment of the fadeless honors of an endless life in heaven. Materialists affirm that the life of the entire man, body, soul, and spirit, becomes ex-

tinct at death. This sentiment, however, is without the shadow of evidence from the word of God. The Savior and the Apostle Paul both teach that man *dies*, and that unless a grain of wheat *die*, it will never vegetate. Now, every farmer's boy twelve years of age, who is possessed of common intelligence, well knows that if the life of the entire grain becomes extinct, it will never grow. The body of the grain dies and decays, but the germ or heart of the grain continues to live until the new plant begins to develop. So man dies; his body returns to dust, but his spirit returns to God, and continues in existence, thus preserving his identity.

Materialism evidently precludes the possibility of the resurrection of the dead. This will appear obvious to the reader by a little reflection. As the grain of wheat can not vegetate unless the germ remains vital, so neither can man be raised from the dead unless his spirit continues in existence after death. Materialists assert that death implies total extinction of being. Hence, when Adam died, according to Materialism, he was in the exact condition in which the creation found him. Adam, then, has no existence *as man*, consequently, it must be evident to all, that without a new creation he never can exist *as man*. It is obvious to every intelligent person, that if it required a creation to make man from the dust at first, it will require a re-creation to make him from the dust again. Therefore, he will of necessity be a new being, and, hence, it follows that we have no interest in a future life. This conclusion is logical and irresistible. Hence, we affirm, without fear of successful contradiction, that Materialism involves the positive denial of the resurrection. The advocates of Materialism allege that the same particles of matter that compose the bodies of men now, will also constitute their bodies in the resurrection state; and, hence, they conclude that

man's identity will be preserved. This reasoning, however, is utterly fallacious. The sparkling diamond and the jet-black coal upon the hearth, are composed of the same material, but they are not one and the same thing.

Again: It is a well-established scientific fact, that the particles of matter composing the human body are constantly changing. Our bodies are constantly wasting away; and, hence, the necessity of food to supply this continued waste. The matter of our bodies is not now what it was ten years ago. Hence, there is nothing in matter to preserve the identity of man. It is the spirit of man that constitutes his real identity. From the premises now before us, it is evident that the same particles of matter are at different times in different bodies; consequently, the same particles of matter may constitute, in whole or in part, the bodies of different individuals at death. Hence, according to Materialism, the bodies of some men must of necessity be defective in a future state. For it is as utterly impossible for the same particles of matter at the same time to constitute a part of two or more different bodies, as it is for hills to exist without hollows; as impossible as it is for God to lie, or to deny himself. Hence, the system of Materialism, which alleges that the very identical matter now composing each human body must be reorganized, and constitute the body in a future state, makes the resurrection of the dead utterly impossible. According to this system, there may be a new creation, but a resurrection is wholly out of the question.

But, while Materialists aver that the identical matter composing the body of man at death, will constitute his immortalized body in the resurrection state, the Apostle Paul, on the contrary, testifies as follows: "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, *thou sowest NOT that body that shall*

be." The immortalized spiritual body, according to Paul, is not the same body that goes into the grave. Materialism, however, asserts that they are one and the same body. Reader, which shall we believe? The Apostle Paul employed, as a figure to illustrate this subject, the grain which is sown in the earth, and out of which springs the new grain. Doubtless, only a small portion of a grain of wheat springs up, and forms a part of the new grain; the major part is decomposed and remains in the ground. It is not needed in the new body of the wheat, and is not called forth again. We do not know what part of our present body will enter into the composition of the new, on the morning of the resurrection. According to the teaching of the Apostle Paul, it is wholly unnecessary that the same particles of matter composing our present bodies should enter into the formation of the new. The Bible abundantly teaches that death, with respect to man, is a putting off of this tabernacle or body, and, therefore, it implies a separation of spirit and matter; hence, the resurrection is a re-union of the spirit with matter. We have already alluded to the fact that our bodies are constantly changing in the present life; and as the same particles of matter are not necessary to the union of spirit and body in life, so we rationally conclude that they are unnecessary to a re-union or resurrection. The language of the Savior and the Apostle Paul in the texts now under consideration, fully demonstrate that the system of Materialism is a human dogma without a shade of support or sanction from the teachings of the Sacred Oracles of heaven.

10. 1 Cor. 15: 44: "There is a natural body, and there is a spiritual body." The saints at the resurrection will be invested with spiritual bodies, but it must be apparent to all, that a spiritual body is only a body and not a spirit. As there is a manifest distinction between the "natural

body" and the spirit which dwells in it as a tabernacle, so also the spiritual bodies in which the saints are to be raised are not identical with the spirits which will inhabit them. For the spiritual bodies promised to the saints at the resurrection are but the habitations of "the spirits of just men made perfect." And as the natural body without the spirit is dead, and can not make a living man, so neither can the "spiritual body" without the spirit constitute an immortal saint. The spirit at death returns to God, awaiting a glorious union with an immortalized body.

In reference to the body the Apostle says: "It is sown in corruption, it is raised in incorruption." (1 Cor. 15: 42). But why is it sown in *corruption*? Evidently because it is sown a *natural* body. And why is it raised incorruptible? Most certainly because it is raised a *spiritual* body. A *spiritual* body is incorruptible and, consequently, immortal, because it partakes of the nature of *spirit*. "God is spirit," (John 4: 24) and, hence, He is immortal, but man was made in the image of God (Gen. 1: 27), and as a being *wholly material* can not be the image of a being that is *entirely spiritual*, it follows that man possesses a *spiritual* nature which is immaterial and incorruptible. In the resurrection, the bodies of the saints will be made spiritual, and, hence, they will be *immortalized*, and thus will become fit habitations for their incorruptible spirits. Materialism must either reject the positive testimony of the Bible that man was created in the image of God, or else assume that God is a material being, and not spirit, as Christ declares.

11. 2 Cor. 4: 16-18: "For which cause we faint not; but though our *outward* man perish, yet the *inward* man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and

eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." The Apostle Paul three times employs the phrase "*inward man*," to designate man's spiritual nature. This expression is used for *spirit* in Eph. 3: 16: "That he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the *inner man*." The same expression also occurs, Rom. 7: 22, 23: "For I delight in the law of God, after the *inward man*; but I see another law in my *members* warring against the law of my *mind*, and bringing me into captivity to the law of sin which is in my members." Here the phrases "*inward man*" and "*mind*" are used synonymously, and the *outward man* is denominated the "*members*." These two parts of man are contrasted in the following chapter under the terms "*flesh*" and "*spirit*." Hence, we must inevitably conclude that the phrase "*outward man*" is employed in the Sacred Scriptures to denote the *flesh* or *body* of man, while the expression "*inward man*" signifies the *mind* or *spirit* of man. The "*inward man*" or *spirit*, according to the teaching of the Apostle Paul, may be *renewed* or *invigorated*, while the "*outward man*" or *body* is *enfeebled* and *perishing*. Hence, the body and spirit of man do not share the same fate at death. They are as distinct as heaven and earth. The body derives its life from the spirit, and when separated from it, death is the result. But the Apostle plainly teaches that the spirit survives the death of the body. In relation to things spiritual and heavenly, the Apostle Paul says, "While we look not at *the things which are seen* [including the *outward man* or *body* with all its various members], but at *the things which are not seen* [including the *inward man* or *spirit*]; for the things which *are seen* [the body

etc.], are TEMPORAL, but the things which *are not seen* [the spirit, etc.], are ETERNAL." The import of this language is too obvious to be misunderstood.

We will present our argument drawn from the language under consideration in the form of a syllogism as follows: 1. Things which are not seen, which are not cognizable by the senses, are eternal. 2. The spirit of man is not seen—is not cognizable by the senses. 3. Therefore the spirit of man is *eternal*. This reasoning is both scriptural and logical, and the argument here adduced bids defiance to all the ingenuity and witticism of the advocates of human Materialism.

It is arrogantly asserted by Materialists that the inward man of Paul could not be an immortal spirit, for immortality, it is alleged, can not be renewed. Yet, these same theologians confidently assure us that the "inward man" of which the Apostle speaks is *Christ* in the saints, the hope of glory. Col. 1: 27. That is, Jesus Christ in the children of God is renewed, hence, of course, he is *mortal*! But Jesus Christ dwells in his saints only by his Spirit; therefore, according to Materialism, the Spirit of Christ is *mortal*!! Thus, this false system of human device teaches that the Lord of glory, who has been coronated at the right hand of the Majesty in the heavens, and of whom Paul declares, Rom. 6: 19: "Being raised from the dead, he dieth no more," is *mortal*, and, hence, of course, is liable to the pains of death!! Such is Materialism. We have already fully shown that the *inward man* is the human spirit. Psalms 51: 10: "RENEW a right spirit within me." This spirit is, then, the "inward man" which is renewed. Again: Eph. 4: 23: "And be RENEWED in the SPIRIT of your own mind." Rom. 12: 2: "And be not conformed to this world: but be ye transformed by the *renewing* of your *minds*." It is then, the spirit which is denominated the

"inner man," which may be renewed day by day. The testimony presented in the text under examination in favor of the continued existence of the spirit, is overwhelming and unimpeachable.

12. 2 Cor. 5: 6, 8: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The language of this text, it would seem, is sufficiently plain without note or comment. The reader will observe that at one and the same time the saints are absent from the body, and present with the Lord. Hence, their residence in the body and absence from the Lord, are contemporary considerations, as also their presence with the Lord and absence from the body. Will Materialists please tell us when the saints are absent from the body and present with the Lord? It can not be before death, for then we are at home in the body, and, hence, as Paul declares, "we are absent from the Lord;" it can not be at the resurrection of the dead, nor beyond the final judgment, for then no separation from the body takes place; hence, the Apostle must allude to the period between death and the resurrection, during which time the spirit of the righteous man is absent from the body and present with the Lord. It is sometimes assumed that the term *body* in this text refers to the Church of Christ; but this renders the passage none the more favorable to the doctrine of Materialism, for the saints are never "absent" from the Church of God, unless, indeed, it be between death and the resurrection. So, in either case, we have the voice of inspiration against the dogma of human Materialism. But we ask, to what does the pronoun *we* in this text refer? Certainly not to the body of Paul, else he desired that his body might be absent from itself! The *we* of which Paul speaks rep-

resents something which can be separated from the body, and exist in the presence of Christ, while the body from which it is absent is mouldering in the grave. The mind of man, while in the body, is never said to be absent from the body, and though the Apostle declares while under bonds at Rome, that he was with the brethren in spirit at Colosse, yet he by no means intimated that his spirit was absent from his body. The spirit is not absent from the body until death, "for the body without the spirit is dead;" James 2: 26. From the premises now before us, it is evident that the mind of man to which the pronoun *we* in this text refers may exist independent of the body, for it can be separated from it, and in the absence of the body exist in the presence of the Lord. Therefore, the mind or spirit of man is neither *breath*, nor *electricity*, nor is it an *elimination* of the body, or the result of a peculiar organization of matter; but it is an entity separate and distinct from the body and may exist independent of it.

13. 2 Cor. 12: 2: "I knew a man in Christ about fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven." The Apostle here contemplates man in two states—one *in* the body and one *out of* the body. "I knew a *man*," says Paul, "whether *in* the body or *out of* the body I can not tell." Materialists tell us that the term *man* never refers to the human spirit, or to any principle which may exist independent of the body. Bible vs. Tradition, pp. 50, 57: "We have proven that the term *man* comprehends his whole nature. There can not be found one single passage, that, properly expounded, affords even an inference that man in his natural state is immortal, or that he, *the man*, has an existence separate from the body." If this declaration in this grand masterpiece of Materialism be true, then we ask how the man can be *out*

of the body? According to this newly modeled theory of ancient Sadducism, the Apostle was but telling "old wives' fables," when he spoke of man *in* the body and *out of* the body. In the vocabulary of Materialism, the man is the body—is composed wholly of organized matter, hence, the advocates of this system have no use for Paul's man *out of* the body. They vauntingly tell us that the doctrine here taught by the inspired Apostle is but a pagan fable. But we will hear another of these sage expositors touching the text under consideration. "Bible Truth Defender," p. 72: "Paul was often *absent from*, or *out of* the body, and still he was a living man." Wonderful discovery, truly! Paul was all matter—all body, and yet he was often out of the body, and still lived!! A fuller and more complete refutation of the doctrine of human Materialism could not easily be given than that which is exhibited in the text under notice.

This testimony of the Apostle in support of the *immateriality* of the soul, and its existence as an entity separate and distinct from the body, can never be successfully controverted by all the learning and ingenuity of mortal man. In Bible vs. Tradition, p. 154, we have the following exposition of this text: "Paul's expression, 'whether in the body or out of the body,' seems to imply that Paul did not know whether his nature, or body, was changed from a corruptible to an incorruptible state, to enable him fully to appreciate the enjoyments of paradise, for flesh and blood and pain were unfit for, and could hardly realize the scenery and enjoyments of, paradise." Now, mark it—the phrase "out of the body," according to Materialism, implies that the body is changed, hence, of course, the expression "out of the house," Lev. 15: 38, implies that the house was changed, and the words of Jesus, John 17: 15: "I pray not that thou shouldst take them *out of the world*,"

simply means, "I pray not that the world may be changed!!" Superb logic, truly! This, kind reader, is but a specimen of the sublimated sophistry used in defense of the false system of Materialism.

14. Phil. 1: 21-23: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor, yet what I shall choose I know not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." The Apostle here most evidently contrasts his life in the flesh with his existence out of it. And though he deemed it far better for him, that he should depart and be with Christ, yet to abide in the flesh was more needful for his brethren; hence, he was in a strait between the two, not knowing what to choose. For in case he should depart, and be with Christ, which he preferred, his brethren would, in consequence, be the losers; therefore, the Apostle was perplexed in choosing between *living in the flesh*, and *departing and being with Christ*. Said Paul to his brethren, "Nevertheless to abide in the flesh is more needful for you." But why more needful for the Philippian brethren for Paul to abide in the flesh? Let the Apostle answer. "For your furtherance and joy of faith." Hence, though the departure of Paul would be *gain* to him, it would evidently be *loss* to his brethren; for had the Apostle taken his departure, those brethren, at the same time he would be "with Christ," would need him "for their furtherance and joy of faith." The conclusion is then inevitable, that had the Apostle died when he wrote to his brethren at Philippi, he would have been "with Christ," while they yet lived in the flesh, and, hence, the time to which the Apostle here alludes is prior to the resurrection. From the premises now before us, we are necessarily led to conclude that the righteous, though absent from the body, are present with the Lord, and, con-

sequently, that death does not terminate the existence of man. If this text does not teach that man may exist in two states—one state in the flesh, and one state out of the flesh—then certainly no language is of unequivocal import. The advocates of Materialism, in order to evade the plain and positive teaching of divine inspiration, not only pervert the obvious meaning, but even misquote the language of the text under consideration. In *Bible vs. Tradition*, p. 136, the first part of the text is quoted as follows: “For me to live is Christ; but to die is gain,” whereas the true rendering is, “For *to* me to live is Christ, and to die is gain.” Thus it will be seen that the particle “to” before “me” is entirely omitted, while the conjunction *for*, or Greek *gar*, is converted into a preposition. Thus Materialists “take from the words” of God’s Holy Book in order to harmonize the teachings of divine revelation with their peculiar views. But let us again revert to the Apostle’s language in the first part of the text. “For to me to live is Christ, and to die is gain;” or, which is of the same import, “For to live is Christ to me, and to die is gain.” Or, by supplying the ellipsis in accordance with the rules of language, “For to live is Christ to me, and to die is gain to me.” The terms *Christ* and *gain* in this passage sustain exactly the same grammatical relation; hence if, as Paul declares, it was Christ *to him* to live, it was also gain *to him* to die. This position no good linguist will for a moment call in question. Therefore, it was Paul, and not Christ, to whom it would be gain to die. In the same learned work from which we have just quoted, we read on page 145, “We consider this a fair translation of the 23d verse: ‘I am perplexed which of the two to choose, life or death, but I have an earnest desire respecting the returning and being with Christ, which is greatly to be preferred.’” A more glaring perversion of the word of God is not often

seen than that exhibited in this *pretended* translation of the original text. We say *pretended* translation, for there is but little likeness between this awkward reading and the Apostle's language. We are also told that the Greek term *anulusai*, "to depart," refers to Christ, while the term *einai*, "to be," relates to Paul! Now, every one who has the slightest acquaintance with the Greek language, well knows that the term *anulusai* and *einai* sustain the same grammatical relation, and *must* refer to the *same* noun as a subject. "For I am in a strait between the two, having a desire (*eis to anulusai*) for departing, and (*sun Christo einai*) being with Christ," doubtless exhibits the true intent of this passage. But, again, Bible vs. Tradition, p. 145: "*Anulusia*, which we translate *the returning*, and refer it to Christ, is from *anuluo*; *ana*, signifies 'again,' *luo*, 'to loose,' to loose again. This word can not receive any secondary meaning that is *at variance with its radical import*. *Ana* involves the idea of repetition, and we ask the candid reader, had Paul ever been *loosed before*, in the sense of dying, so that he could be loosed again in the same manner as at first? That is, die *again* a *second* death. (That would be *three* deaths). If you say nay, then we say Paul could not possibly refer this word to himself, but referred it to the person spoken of in the very next word but one, as it occurs in the Greek text. He earnestly desired the *anulusia* and with Christ to be; that is, he wrote of the *loosing again* of Christ." Will this learned gentleman please tell us when Christ was bound? But we are told that the Greek term *anulusia* is here properly rendered *the returning*, which, it is affirmed, relates to Christ and not to Paul.

The abettors of Materialism, it would seem, are so accustomed to pervert and even manufacture Scripture testimony, that they have coined out a Greek word, and then

defined it suitable to their own liking! The term *analsusia* is not found in classical literature. Nor can the original term *analsuai*, which is here properly rendered "to depart," in any wise, without a palpable violation of the established laws of language, be referred to Christ. But, the objector asks, "Had Paul ever been *loosed* BEFORE in the sense of dying?" This same term, in its substantive form, occurs in 2 Tim. 4: 6: "For I am now ready to be offered, and the time of my [*analsusis*] *departure* is at hand." The term *analsusis*, by Materialists is here rendered *dissolution*. "The time of my *dissolution* is at hand." Will the advocates of Materialism refer the term *dissolution* to Christ? If not, we would ask, "Had Paul ever been *dissolved* BEFORE?" If not, then, according to Materialists, this word can not possibly refer to Paul!! Romantic logic, truly!

Here Materialism is fairly caught in the meshes of its own net. But, we ask, does not the term *dissolution*, when predicated of man, imply *death*? So declare all the lexicographers of note, without exception. Could Paul be *dissolved* without dying? By no means. Then, whether we employ the term *dissolution*, or the term *death*, in the last text quoted, the meaning is the same. Yet, we are told that the term *analsusis* never signifies "*departure* in the sense of dying." See Bible vs. Tradition, p. 146. Surely consistency is a precious gem. In the expression of Paul, "Having a desire to depart and to be with Christ," it must be at once obvious to every English scholar, that the two infinitives "*to depart*," and "*to be*," connected by the conjunction *and*, must necessarily refer to the same subject. Paul desired to *depart*, and Paul desired *to be with Christ*. Neither the Authorized Version nor the original text will admit of any other rational construction.

But, again, in relation to this text, in a work entitled "Bible Examiner," p. 22, App., we read as follows: "For

I am in a strait betwixt two, [Betwixt two what? Do you say whether to *live* or *die*? I think not, but] having a desire to depart and to be with Christ, which is far better than either to live in the flesh or die. The contrast, I apprehend, is not between life or death, but between *life and death* on the one hand, and *being with Christ* on the other.” Now, with this sophistical reasoning before us, let us again look at the text. “For to me to *live* is Christ, and to *die* is gain.” [Now, mark—LIFE and DEATH are here contrasted]. But, if I live in the flesh [*life* again in contrast with *death*] this is the fruit of my labor; yet what I shall choose [*life* or *death*] I know not. For I am in a strait between the two, [What two things? Answer—LIFE and DEATH, which the Apostle is contrasting, the only two things named to which the adjective “two” can possibly relate], having a desire to *depart* and to *be with Christ* [on the other hand] which is far better [for me]; nevertheless, to abide in the flesh [on the other hand] is more needful [or better] for you.”

Now, we appeal to the candid reader to say, if the expression “to depart and be with Christ” is not here used in contrast with the phrase, “to abide in the flesh.” And does not the word “*depart*” here signify “to die,” and are not the phrases “to live,” “to live in the flesh,” and “to abide in the flesh,” of equivalent import? No intelligent, unbiased person can respond in the negative. But we are told the phrase “to abide in the flesh” refers to the Philippian brethren, and not to Paul. Fortunately, however, the Apostle himself settles this matter. Hear his testimony: “Nevertheless, to abide in the flesh is more needful [or better] for you. And having this confidence [or ‘being firmly persuaded of this,’ which is a better version], I know that I [not the Philippian brethren, but I Paul] shall abide and continue with you all, for your furtherance and

joy of faith." Here we have Materialism against Paul. Which shall we believe?

The Apostle, then, expressly teaches that it would be gain to him to die, and, therefore, he earnestly desired to depart or die, and be with Christ; yet, for his brethren's sake, it would be better for him "to abide in the flesh," hence, he was in a strait between the two. This is evidently the true intent of this passage. And this testimony of the Apostle Paul can never be explained away nor set aside. If there is truth in divine revelation, then may we rest assured that the Apostle here teaches the conscious existence of man after death.

15. 1 Thess. 4: 14: "For if we believe that Jesus died and rose again, even so also them who sleep in Jesus will God bring with him." Here we are plainly taught that the Lord, when he comes in judgment, "will bring with him" the faithful saints who have fallen asleep in Jesus. Hence, the departed saints must be "present with the Lord" before he comes in judgment, else they could not then be brought with him. If death is the *extinction of being*, as Materialism declares, then the saints who sleep in Jesus do not *exist*. How, then, can they be brought with the Lord? Will the Lord bring with him that which has no existence in heaven, earth or hell? How can the saints, we ask again, be brought with the Lord? Let Paul tell: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. 5: 8. Again, "I am in a strait between the two, having a strong desire to depart and to be with Christ," Phil. 1: 23. Paul, then, with all the departed saints is now absent from the body and present with the Lord, and shall be brought with him when "he is revealed from heaven with his mighty angels" to take vengeance on the ungodly, and to be glorified with his saints.

16. 1 Thess. 5: 10: "Who died for us, that whether we wake or sleep, we should live together with him." The term *sleep* in this text must either signify natural sleep, spiritual sloth or death. It most certainly does not refer to natural sleep, neither can we suppose the Apostle to refer to religious stupor, for in that case he would teach that Jesus Christ died for us, that whether we be diligent or negligent, we should live together with him! To live with Christ implies Christian enjoyment, hence, while dead to righteousness, we can not in any sense live with Christ. Therefore, we rationally conclude that *sleep* in this text refers to natural death. The original term *kathendo*, here rendered *sleep*, is not unfrequently used in the sense of "to die," as also the Greek *gregoreo*, here translated *wake*, is employed for the verb "to live." The passage then may be rendered as follows: "Who died for us, that whether we live or die, we should be happy together with him." This plain and rational exposition demonstrates the certainty of the conscious existence of departed saints; for though their bodies mingle in the dust of the earth, their spirits still live with Christ; sharing richly in the unspeakable joys of the paradise of the blest. Hence, death neither implies unconsciousness nor the extinction of being. For the departed saints still live happily with Christ.

17. James 2: 26: "As the body without the spirit is dead, so faith without works is dead also." This text teaches the separation of the spirit and body of man at death, consequently, the spirit does not enter the grave with the body. Hence, when we say men are buried, reference is had simply to the body. The unfounded assertion of the advocates of Materialism, "that the whole man without exception of parts enters the grave," as before shown, is both suicidal to their own theory, and plainly contradictory to the express teaching of divine revelation. The Apostle

James teaches that the dead body is without the spirit, hence, of course, it is buried without the spirit. Therefore, the bodies only of the saints are said to be raised from the dead. We are then prepared to understand such scriptural expressions as the following: "There was Abraham *buried*," Gen. 25: 10. That is, the *visible, outward man* or *body* of Abraham, without the spirit, was *buried*. Again: Acts 2: 29: "David is both dead and *buried*, and his sepulcher is with us unto this day." That is, his *body* is both dead and *buried*, for his body only went into the sepulcher. And so of all the dead. But, says Materialism, "If the body without the spirit is dead, if the argument of James is worth any thing, then is the spirit without the body destitute of life also. Now, apply this, wherever the body and spirit are separated from each other, excepting in a figure, then both body and spirit are without life." Says Jesus to his disciples, Jchn 15: 5: "Without me ye can do nothing," that is, according to Materialism, the disciples could do nothing without Jesus, and, therefore, Jesus could do nothing without his disciples! Truly does the wise man declare "that men have sought out many inventions," and not the least pernicious is the doctrine of human Materialism.

18. 2 Peter 1: 13-15: "Yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shown me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." The Apostle denominated his body a *tabernacle*, which served only as a temporary residence. As the Jewish tabernacle, and those who were called to officiate in it, were separate and distinct, and as the house and its inmates are never identical, so also the body and spirit of man are two dis-

tinct things, the former serving only as a tabernacle, or movable dwelling place for the latter. The reader will note the expression of the Apostle, "*while I am in this tabernacle.*" Now, it must be obvious to every one that the "*tabernacle*" is one thing, and the "*I*" which dwells in the tabernacle is quite another thing. With as much propriety might it be asserted that a man and the house in which he dwells are one and the same, as that the *tabernacle* and the "*I*," the *inmate* of the tabernacle, are identical. In contemplating his approaching dissolution, Peter declares, "knowing that shortly I must put off my tabernacle." Here, again, there is the most pointed distinction between the "*I*" and the "*tabernacle.*" The "*I*" was in the tabernacle, and the same "*I*" put off the tabernacle; hence, the "*I*" is one thing and the "*tabernacle*" another. As a person and the garment which he puts off are distinct, and may exist independently of each other, so also the "*I*" and the "*tabernacle,*" which is put off, are distinct, and the "*I*" still continues its existence when the "*tabernacle*" ceases to be its residence. If the "*I*" in this text does not refer to the spirit of the Apostle, we ask to what does it relate? What is it but the *spirit* that puts off the body at death? Hear Solomon: "Then shall the dust return unto the earth as it was, and the spirit [the "*I*" in this passage, the "*inward man*"] shall return unto God who gave it." Eccl. 12: 7. So Paul desired "to depart and be with Christ," not in a state of unconsciousness in the grave—for Christ is not in the grave, but in the felicitous regions of paradise or Abraham's bosom. The Greek term *exodus*, which is rendered *decease* in the text under examination, literally signifies "going out" or "departure."

"Moreover, I will endeavor that ye may be able, after my *going out* [of this tabernacle or body] to have these things always in remembrance." The Apostle, then, did

not anticipate the loss of his existence, he expected at death to go out of his body, and depart unto Christ. Death, according to Peter, is "putting off this tabernacle, or going out of the body." This harmonizes with the teaching of the Apostle Paul in 2 Cor. 5: 1, 2: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." The pronoun *we* in this text evidently represents something separate and distinct from the "tabernacle," or body of man. Hence, man is not all body, as Materialists affirm. During the present life, the spirit dwells or abides in the body, but at death it departs from, or goes out of, the body. Death is styled a departure in 2 Tim. 4: 6: "For I am now ready to be offered, and the time of my *departure* is at hand." It is the man proper, the "inner man," or spirit, that departs, and not the body.

19. 2 Peter 2: 9: "For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Let it be noted that the ungodly are *reserved* unto the day of judgment, and it must be obvious to every rational mind that any thing which is reserved must have a *bona fide* existence. For that which does not exist can not be reserved. Let us for a moment look at the word *reserve*, as used in the Holy Scriptures. 2 Peter 3: 7: "But the heavens and the earth which are now, by the same word are kept in store, *reserved* unto fire against the day of judgment and perdition of ungodly men." The heavens and the earth are reserved, but most certainly they are not *annihilated*. Again: Acts 25: 21: "But when Paul had appealed to be *reserved* unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar." Most assuredly Paul did not

desire to be *blotted out of existence* in order that he might make his defense before Cæsar. So likewise the lapsed angels are said to be "*reserved* unto the judgment of the great day," Jude 6 v. But these angels still exist. Hence, the death of the ungodly is not the extinction of their being, as the Materialist affirms, else they could not be reserved. The Greek term *kolazomenous*, here translated "to be punished," indicates present and not future time, and the true meaning of the original text may be seen in the following version: "The Lord knoweth how to deliver the godly out of temptation, and to *reserve* the unjust *under punishment* to the day of judgment." (See Revised Version). Therefore the ungodly, who have departed this life, are *now under punishment*, hence, we must inevitably conclude that they are conscious, for an unconscious being can not suffer punishment. This positive and irrefragable testimony of the Apostle should settle this whole subject to the day of eternity.

SECTION III. WITCH OF ENDOR, NECROMANCY AND DEMONOLOGY.

ENDOR'S WITCH.

1 Sam. 27: 7-17: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray the, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. * * * Then said the woman, Whom

shall I bring up unto thee? And he said, Bring up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the King said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, why hast thou disquieted me, to bring me up? And Sãul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David." This passage speaks for itself. The reader will observe that this extract is a plain historical narration of facts, or realities. It is by no means a fictitious narrative. Hence, we are led to the irresistible conclusion, that Saul sought for a woman that had a familiar spirit, and that Samuel actually appeared and conversed with Saul. He that denies these facts, impeaches the veracity of the infallible Word of the immutable God. Now, at the time of this occurrence, the body of Samuel had been several years mouldering in the grave, hence, we conclude that it was the spirit and not the body of Samuel that appeared to Saul. This text furnishes incontrovertible evidence that death does not terminate the existence of man.

NECROMANCY.

We will next introduce an argument against Materialism founded on the law of God enacted against necromancy, or consulting the dead. Deut. 18: 10, 11: "There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a *necromancer*." Again: Lev. 17: 7: "And they shall no more offer their sacrifice unto devils; * * * this shall be a statute for ever unto them throughout their generations." From these texts it is evident that God did enact laws against consulting the dead. But God does not enact laws against nonentities, hence, the conclusion is irresistible that the dead were actually consulted; and, hence, *death*, when applied to man, does not imply *extinction of being*. This argument against Materialism is overwhelming and, as we believe, irrefutable.

DEMONOLOGY.

We will close this chapter by presenting an argument against Materialism founded on the demonology of the Bible. The two Greek terms *daimon* and *diabolos* are both rendered *devil* in the New Version as well as in the version of King James. These words are not equivalent in meaning, and should not be translated by one and the same term. It is conceded by many of the first scholars that the term *daimon* should be translated by the English word *demon*. What then, let us inquire, are *demons*? Will the reader please note the following facts:

1. *The Bible represents demons as intelligent beings, possessing the ability to speak, will and act.*

"And devils (demons) also came out from many, *crying*

out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ." (Luke 4: 41, New Version). "And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils (demons) were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils (demons) out of the man and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked." (Luke 8: 30-34). Again: "Thou believest that God is one; thou doest well: the devils (demons) also *believe*, and shudder." (James 2: 19, New Version).

2. *In the Sacred Oracles demons are called spirits.*

While it appears that the heathens used the word *demons* in both a good and a bad sense, it is certain that among the Jews this term was employed only to designate evil beings. In reference to the term *demons*, Barnes says: "In the New Testament the word is uniformly used to denote evil spirits." (Notes on 1 Cor. 10: 20).

3. *The Bible most emphatically teaches that demons are the spirits of the dead.*

Let us see. "They joined themselves also unto Baal-peor, and ate the sacrifices of *the dead*. * * * Yea, they sacrificed their sons and their daughters unto *demons*." (Psalms 106: 28, 37).

Now, it is obvious that the term *demons* is here used for *the dead*. Hence, David evidently understood demons to be the spirits of the dead. Isaiah also presents evidence to the same effect. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek

unto their God? For the living to *the dead?*" (Isa. 8: 19).

We will next introduce the testimony of the Apostle Paul: "But I say that the things which the Gentiles sacrifice they sacrifice to devils (demons), and not to God." (1 Cor. 10: 20).

Now, it is indisputable that the Gentiles sacrificed to the *spirits* of the dead. And these spirits the Apostle Paul denominates *demons*. We are, therefore, authorized by the Sacred Scriptures to say that demons are the departed spirits of the dead. So taught David, Isaiah and Paul, and so believed both Jews and Gentiles. In defining the word *demon*, Webster says:

"It was supposed also, that human spirits, after their departure from the body became *demons*, and that the souls of virtuous men, if highly purified, were exalted from demons into gods."

In his treatise called *Theogonia*, Hesiod, one of the oldest writers known in history, declares that the spirits of mortals become demons when separated from the body. Plutarch indorses this view, and tells us that the *demons* of the Greeks were the *ghosts or spirits of departed men*. Josephus, the celebrated Jewish historian, also testifies that *demons are the spirits of wicked men*. (Wars, Bk. 7, ch. 6, p. 3). Justin Martyr speaks of "those who are seized and tormented by the *souls of the dead*, whom *all call demons*." (Ap. Bk. 1, p. 55). After a thorough investigation of this subject, the learned Dr. Lardner deposes as follows: "The notion of *demons*, or the *souls of dead men* having power over living men was *universally* prevalent among the heathens, and believed by many Christians."

From the testimony now adduced, it is evident that the term *demons*, in the days of Christ and the apostles, was employed to denote the spirits of the dead. Now, the Savior and the apostles either used this term in its com-

mon acceptation, or they did not. If they did not thus use this term, they purposely deceived the people, and, hence, they were guilty of a gross imposition. None but a skeptic will take this position. Hence, we are led to the inevitable conclusion, that the Savior and the apostles employed the term *demon* in its current acceptation among the people. Therefore, they have indisputably indorsed and taught the doctrine of the conscious existence of the spirit of man after death. This argument, unanswered and unscathed, will stand firm as the pillars of heaven till all false systems shall fall to rise no more.

CHAPTER IV.

EXPOSITION OF THE PRINCIPAL TEXTS CITED TO PROVE MATERIALISM.

SECTION I. — PASSAGES FROM THE OLD TESTAMENT EXAMINED.

1. Gen. 2: 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The advocates of Materialism frequently quote this text to prove that man is wholly composed of matter, and that the human soul is mortal. There is nothing, however, in this text which in the least favors the Materialistic theory. For

the term *man* either includes the spirit or it does not. If the spirit is comprehended under the term *man*, then it incontrovertibly follows that the spirit as well as the body of man is formed out of the dust of the ground, and returns to dust at death. But Materialists teach that the human spirit is *breath* or *electricity*; hence, they must either prove that *breath* or *electricity* is formed out of dust, or else forever abandon this exposition of this text as fatal to their favorite dogma. Now, every person of common intelligence well knows that neither *breath* nor *electricity* is formed out of the dust of the earth. But if the term *man* refers only to the body, then this passage evidently can not be regarded as in the least favorable to the system of Materialism; for it is conceded on all hands that the body is wholly material, being constituted of the dust of the earth. Hence, the text under consideration does not contain the least shadow of evidence in support of the theory of human Materialism.

The term *man* in this text is evidently applied to the inanimate body of Adam before the inspiration of God gave him spirit and understanding. It is here employed to designate the visible or "outward man," "whose foundation is in the dust." But we have already shown that the term *man* is sometimes used to denote the *soul* or *spirit*. It has this signification in 2 Cor. 12: 2: "I knew a man in Christ, about fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth), such an one caught up to the third heaven." The term *soul*, in Gen. 2: 7, evidently signifies *creature* or *being*. It has been fully shown in a former chapter that the term *soul* is sometimes used for *man*, *person* and *creature*; that it sometimes denotes *life*, and that in some instances it is employed as a synonym of *spirit*.

2. Gen. 2: 16, 17: "And the Lord God commanded the

man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This text is relied upon by Materialists as incontrovertible proof that the whole man, body and spirit, ceases to exist at death. "In the day that thou eatest thereof thou shalt surely die." It is asserted by Materialists that the pronoun *thou* in this expression includes the *soul* or *spirit* of man as well as his body. Bible vs. Tradition, p. 63: "Now, if the soul was not meant in the *penalty* 'Thou shalt surely die,' then the *soul* was not meant in the *prohibition* 'Thou shalt not eat of it,' for these are the preceding words. But the *thou* in each case means *the whole person*." Once more: "Gospel Vindicator," p. 23: "Very well, then man, the *entire man*, was mortal and could *die*." Now, let it be noted that, according to Materialism, the pronoun *thou* in the last clause of this text includes both the spirit and body of man.

We will then take Materialists upon their own ground. We will grant, for the sake of argument, that the declaration, "*Thou shalt surely die*," proves the death of the *spirit* as well as the body. But what is the spirit of man? "*Electricity or breath*," says Materialism. Hence, *electricity or breath can die!* For if this passage proves the death of man's spirit, it proves the death of *electricity or breath*; for man's spirit, according to Materialism, is *electricity or breath*. But Materialists tell us that the spirit of man, which is but electricity or air, neither lives nor dies; hence, here we have Materialism against itself. Thus Materialists sometimes teach that the spirit is a part of man, and, hence, if man dies, the spirit, they assert, must also die. Then, again, they tell us that the man is *all body*, that the spirit forms no part of man. Thus this theory assumes about as many different phases as Proteus had shapes.

Now, Materialists must either prove that electricity or breath can die, or else acknowledge that the text under consideration does not prove the mortality of the human spirit. But no reasonable man dare affirm that breath or electricity can die, hence, there is nothing in this text favorable to the doctrine of Materialism.

But, again: Materialists define death to be "non-existence," "extinction of being." Hence, if a man's spirit dies, according to Materialism, it is blotted out of existence. Will the advocates of this Sadducean theory assert that man's breath is blotted out of existence at death? It is evident that Materialists must either prove that breath or electricity can die with the body, or else for ever abandon this passage. But no man endowed with common sense will affirm that breath or electricity either lives or dies, hence, the text under consideration affords not the slightest semblance of evidence in favor of the doctrine of human Materialism.

3. Gen. 3: 19: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Materialists tell us that the whole man, body, soul and spirit, is included under the sentence "dust thou art, and unto dust shalt thou return." Let us see. Bible Truth Defender, pp. 29; 30: "He does not say that an *immortal soul* shall escape from the body, and the remaining part return to dust. Mark the phraseology: 'Unto dust shalt THOU (*the whole man*) return!' Men moulder back to dust, and *no part is exempt* from death."

We will grant that man's *spirit* as well as his *body* is included under this sentence, as Materialists affirm. Then what follows? The whole man, spirit and body, was taken out of the ground; the whole man, spirit and body is dust; and the whole man, spirit and body, returns to dust at death.

Hence, according to Materialism, *breath* or *electricity* is taken from the dust, and is continually returning to dust as men die! Do Materialists believe this? Dare any man affirm that man's *breath* returns to dust? Nay, Materialists tell us that man's *breath* or *spirit* is breathed out at death; hence, here again we have Materialism against itself. Then let Materialists prove that man's *spirit*, or *breath*, or *electricity* is taken from the dust of the earth, or else manly confess that the *spirit* of man was not included in the expression, "Dust thou art, and unto dust shalt thou return."

Again: If the spirit is included in the phrase "unto dust shalt thou return," it is also included in the expression preceding, "in the sweat of thy face shalt *thou* eat bread." The pronoun *thou* in each case is equally comprehensive. If the *thou* in the one case includes body and spirit, it must also include the same in the other. Hence, according to Materialism, the phrase "thou shalt eat bread," implies that the *whole man* must eat bread, the spirit as well as the body! Do Materialists believe that man's spirit, that is, his *breath* or *electricity*, eats bread? Certainly no sane person can believe this. Now, whatever the *mind* or the *body* does or suffers, the *man himself* is said to do or suffer. From henceforth let no one quote this text in support of Materialism, unless he feels competent to prove the identity of *air* or *electricity* and the *dust* of the earth. Then, and not till then, can Materialists lay any just claims to this passage as favorable to their peculiar views touching the constitution of man.

4. Gen. 3: 22-24: "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man: and

he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." The interpretation of this text given by the advocates of Materialism is completely suicidal to their favorite dogma. Relative to this passage, a work styled "Bible Examiner," on page 7, deposes as follows: "That this loss relates to the whole man, and not to the body merely, as some suppose, I prove from the fact that if it relates to the body only, there is not a particle of evidence in the transaction of pronouncing sentence upon man by his Maker, that any penalty was threatened to the soul, or inflicted upon it."

Thus, Materialists, in endeavoring to construct arguments against the immortality of the soul, affirm, with respect to this text, what they do not themselves believe. For they tell us that man's spirit, as well as his body, is included in the expression, "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Hence, of course, the spirit must live as well as the body, or otherwise the spirit of Adam could not have lived for ever had he eaten the fruit of the tree of life after his transgression. But Materialists teach that man's spirit is but breath or electricity, and that it neither lives nor dies (Bible vs. Tradition, p. 108); hence, again, we have Materialism against itself. Now it must either be granted that the spirit lives, or else conceded that the phrase "live for ever" does not relate to the spirit. Now, which horn of this dilemma will Materialists take? If it be said that the spirit of man *lives*, then it follows as an inevitable conclusion that man's spirit is neither breath nor electricity; for these do not possess life: hence, the entire superstructure of Materialism at once falls to the ground. But if it be contended that the phrase, "live for ever," in this text, does not relate to the spirit, then let Materialists frankly confess that this pass-

age is against them, as indeed are all those scriptures where their deceptive imagination leads them to believe that their peculiar theory of man is taught. We now leave this matter for Materialists to settle. But we would respectfully ask those learned expositors why they are for ever harping upon such texts as the one now under consideration, in order to prove that the *whole man dies*, body, soul and spirit, when they do not themselves believe that the human spirit can die. For they neither believe that man's spirit lives or dies, unless, indeed, they avow that air or electricity possesses life! Hence, their own exposition of this text is a death-blow to all that pertains to the false dogma of human Materialism.

5. Job 3: 11-22: "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did not the knees prevent me, or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, * * or as a hidden, untimely birth, I had not been; as infants that never saw light. There the wicked cease from troubling; and there the weary be at rest. * * * Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad when they can find the grave.' The advocates of Materialism appear to think that Job is here giving a critical dissertation upon the state of the dead, or the condition of the human spirit between death and the resurrection; whereas there is not in this passage the slightest reference to the state of the soul or spirit after death. The patient Job here contemplates death as the happy release from all the ills and woes of earth, but it comes not within the purview of his teaching in this text to disclose the doctrine of a future life. That the state of

the spirit after death is not so much as hinted at in this passage, is evident from the fact that the patriarch uses the term *grave*, the receptacle of the body, and not *sheol*, the place or state of the spirit after death. Let us again look at the 22d verse. "Which rejoice exceedingly and are glad when they can find the *grave*." The Hebrew term *kever*, in this verse, is properly rendered *grave* in English. The word *grave* is used to signify the place where dead human bodies are deposited. We would ask if the spirit of man at death is buried in the earth with the body? Let the divine record testify: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12: 7. Hence, the body only is deposited in the grave. Materialists themselves dare not affirm that man's spirit is interred with his body, and returns to dust. Now mark the language of Job: "For now should I have lain still and been quiet, I should have slept: then had I been at rest;" verse 13th. Where should Job have been at rest? In the grave, the receptacle of the body after death, for no reference whatever is here made to *sheol*, or the state of the human spirit after death. It is agreed on all hands that the inmates of the grave are unconscious, but as there is nothing intimated in the text relative to the spirit of man in the intermediate state, no just inference can be drawn favorable to the doctrine of Materialism. Do the advocates of this system, in their exposition of this passage, teach that the whole man is here contemplated? The same system affirms that man's spirit is breath or electricity, and that it does not enter the grave; hence, we have Materialism against itself.

6. Job 7: 21: "For now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be." In relation to this text, Bible vs. Tradition, p. 123, deposes as follows: "Even God can not find Job, when he is dead!

But, surely, God could have found his living ghost if he had one. This language is very plain; Job does not exist, and so God can not find him, till he raises him again."

We would respectfully ask the advocates of Materialism if God can raise from the dead that which he can not find? For it is here declared that God can not find Job, seeing he is dead. But why can not God find Job? "Because he does not exist," says Materialism. When can God find Job? "God can not find him," says Materialism, "till he raises him again;" that is, Job, before he can exist so that God can find him, must be raised from the dead!! We would ask how God can raise Job from the dead when he has no existence in the universe. If Job does not exist, as Materialists affirm, then Job is *nothing*; hence, to raise Job from the dead, according to Materialism, is to raise nothing from the dead. That is, *nothing* must be raised from the dead before God can find Job!! Again, if Job does not exist, then Job is not in the universe; hence, if Job is raised from the dead, he must be raised from the dead out of the universe. But out of the universe is *nowhere*, hence, the dead from which Job is to be raised are *nowhere*. Therefore, to raise Job from the dead, according to Materialism, is to raise *nothing from nowhere!!* What a glorious consideration! This, then, is the grand ultimatum of the hope inspired by faith in the doctrine of human Materialism! To affirm that God will raise man from the dead, is to affirm the existence of man after death; and to deny the existence of man after death, is also to deny the resurrection of the dead. For it is just as impossible for God to raise that from the dead which does not exist, as it is for him to lie. Without something to raise, there can be no resurrection; hence, if the dead are not something, the dead can not be raised. But that which has no existence, is not something; therefore, that which has no existence

can not be raised. Hence, Materialism, which affirms the non-existence of the dead, positively denies the resurrection of the dead. Most assuredly Materialists have need to be taught which be the first principles of the gospel. The following version evidently exhibits the true import of this text: "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" among the living. There is evidently not the least reference in this passage to the resurrection, or a future state.

7. Job 10: 18, 19: "Wherefore then hast thou brought me out of the womb? O that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave." This text is regarded by Materialists as teaching the *non-existence* of man after death. But admitting all that Materialists claim relative to the import of the declaration, "I should have been as though I had not been," yet this text signally fails to prove the non-existence of man after death. For this declaration relates only to the unborn infant, as any one will readily perceive by reference to the language of this text. Job expressed regret that he did not die before his birth. "Wherefore then hast thou brought me out of the womb? O that I had given up the ghost, and no eye had seen me." For in this case Job declares, "I should have been as though I had not been." Hence, this passage affirms not one word with respect to the condition of man after death. But should we even concede that Job here declares with respect to himself what is true with man in general, yet we are under no necessity whatever to conclude that the doctrine of Materialism is here sanctioned. Without any restriction or qualification in respect to the declarations of Job, we might by his language disprove the doctrine of the resurrection of the dead, and of future retribution. Job says of his com-

forters, Job 6: 21, "For now ye are *nothing*." This expression, taken in an unqualified sense, proves that those to whom Job addressed this language had been *annihilated*, or *blotted out of existence*! Yet those same individuals who Job said, were nothing, could see, be fearful and make speeches. Hence, the declaration, "ye are *nothing*," must be understood in a qualified sense, as must also its kindred text, "I should have been as though I had not been." So far as the anxieties, cares and troubles incident to the present state of existence are concerned, had Job died at birth, he would have been as though he had not been. For had he given up the ghost as soon as he was born, he evidently could not even have been conscious of existence, and being immediately transported from his mother's womb to the grave, it would have been with him as though he had never existed in this troublesome world. And this is all that can reasonably be gathered from this passage.

8. Job 14: 10-12: "But man lieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." As this text declares that man dies, lies down, and rises not, Materialists argue that the whole man, body and spirit, is meant. Granted. Then the whole man, body and spirit, gives up the ghost, and sleeps in the dust of the earth! Do Materialists believe that *breath* or *electricity* gives up the ghost, and dies? that breath or electricity lies down and sleeps? If not, then the spirit of man, according to Materialists' own showing, is not included in the affirmation of this text; hence, again, we have Materialism against itself. Job here uses a style of language which has been exhibited in every age of the world in the writings of those who believed in the doctrine of the immortality of

the soul. We say of man that he dies and is consigned to the grave; yet we certainly do not wish to be understood by this language as teaching that man's spirit, be it what it may, is buried in the grave with the body. So when Jesus said to the penitent thief, "To-day shalt thou be with me in paradise," we do not understand that the body of the thief, which went to the grave, was taken to paradise with his spirit. Materialism, in relying for support on such texts as this, is not unlike a drowning man who seeks relief by catching at a straw.

9. Psalms 6: 5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" This language of the Psalmist is thought by Materialists to teach the unconsciousness of man's spirit after the dissolution of his body. But before this passage can be construed to favor this sentiment, it must be shown that the human spirit dies with the body and is consigned to the grave. We positively assert that nowhere between the lids of the Bible have any of the divinely inspired penmen taught, either by a categorical declaration, or by implication, that man's spirit enters the grave. That there is neither remembrance nor consciousness in the grave, it is presumed none will dispute; but as man's spirit does not enter the grave, this text can not serve the purpose for which it is adduced by Materialists. For they affirm that man's spirit is *breath* or *electricity*, and that it neither lives nor dies. Hence, when they assert that this text teaches the unconsciousness of the whole man after death, body and spirit, they at once commit suicide, and thus ends the matter. Those wise metaphysicians must first prove that *breath* or *electricity* has life, and possesses the faculty of memory, before they can, with any sense of propriety, lay any just claims to this text as in any wise favorable to the doctrine of human Materialism.

10. Psalms 30: 3: "Lord thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit." The original term here rendered grave is *sheol*, which is equivalent to the Greek *hades*, a word generally used to indicate the place or state of departed spirits. David declares that the Lord had brought up his soul from *sheol* or "the unseen world." But should it be correctly translated *grave*, yet Materialism will gain nothing by this concession. For Materialists must prove that the term *soul*, which not unfrequently signifies *life*, is here used for *spirit*, or else concede that this text does not teach the mortality of the spirit. Now, which horn of this dilemma will Materialists take? Do they tell us that *soul* here signifies *spirit*? They also declare the term *soul* never means *spirit*; hence, here we have Materialism against itself. This absurd dogma gains not the least support from the language of David now under consideration. Materialism teaches that the soul of man is his body, hence the meaning of this text, according to Materialism, may be given thus: "O! Lord, thou hast brought up my body from the grave!" Therefore, if the doctrine of human Materialism be true, this text neither affirms nor denies anything touching the destiny of man's spirit at death.

11. Psalms 88: 10, 11: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction?" Materialists have wisely ascertained that this text proves the unconsciousness of the dead in the grave! Wonderful discovery, truly! It is presumed that no intelligent person will ever be disposed to contend that inanimate dust can praise the Lord. And evidently, all that can reasonably be inferred from this text is, that the dead who are in the dust of the earth can not praise the Lord. David teaches the same truth in Psalms 30: 9,

“What profit is there in my blood when I go down to the pit? Shall *it* declare thy truth?” Mark the language of the Psalmist in the text now under consideration. “Shall the dead arise and praise thee?” Never in God’s Holy Book is the spirit of man said to be buried or to be raised from the dead. These things are predicated of the body only.

Again: David asks, “Shall thy loving-kindness be declared in (*kever*) the grave? There is evidently nothing taught in this text relative to the spirit of man, which survives the death of his body. But let it be granted that the phrase “*the dead*” in this text relates to the whole man, spirit and body. Then the spirit of man must die, enter the grave, and return to dust. But Materialists tell us that man’s spirit neither lives nor dies; hence, here we have Materialism against itself. Till the advocates of Materialism shall become able to prove that *breath* or *electricity* dies and returns to dust, they can with a very ill grace quote this passage in support of their peculiar views touching the constitution of man.

12. Psalms 115: 17: “The dead praise not the Lord, neither any that go down into silence.” The phrase “*the dead*” either includes the spirits of the dead, or it does not. If the spirit is referred to or embraced in the declaration “the dead praise not the Lord,” then it follows, as a legitimate and inevitable conclusion, that the spirit of man, which Materialism declares to be *breath* or *electricity*, dies with the body. Hence, of course, the spirit possesses life antecedent to the death of the body with which it perishes. But Materialism assures us that all men have one and the same spirit, which is neither mortal nor immortal, which neither lives nor. dies Bible vs. Tradition, p. 108. Here then, we have Materialism against itself, and we leave the

learned advocates of this system to extricate themselves from this difficulty as best they can.

13. Psalms 146: 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." This text is regarded by Materialists as *prima facie* evidence that the spirit of man is unconscious after death. But we invite the reader to a critical examination of this passage. The term "*thoughts*," according to Webster, is employed in the Sacred Scriptures to denote *designs* or *purposes*. He refers to the following texts: Psalms 33: 11: "The counsel of the Lord standeth for ever, the *thoughts* [*purposes*] of his heart to all generations." Psalms 56: 5: "Every day they wrest my words; all their *thoughts* [*designs*] are against me for evil." Jer. 29: 11: "For I know the *thoughts* [*purposes*] that I think towards you, saith the Lord; *thoughts* [*purposes*] of peace, and not of evil, to give an unexpected end." The term *thought* is frequently used in this sense in the Bible. A few more references must suffice at present. Prov. 16: 26: "Commit thy works unto the Lord, and thy *thoughts* [*purposes*] shall be established." Isa. 55: 8: "For my *thoughts* [*purposes*] are not your *thoughts* [*purposes*], neither are your ways my ways, saith the Lord."

Once more: Job 17: 11: "My days are past, my *purposes* are broken off, even the *thoughts* of my heart." The term *thoughts* in the text under examination undoubtedly signifies *purposes* or *designs*. The Hebrew term *eshtonhouth*, here rendered *thoughts*, may be employed to denote *purposes*, *designs* or *resolutions*. The same is true in regard to the Greek term *dialogismoi* here used in the Septuagint for "*thoughts*." The following version evidently exhibits the true import of this text: "His breath goeth forth, he returneth to his earth: in that very day his purposes fail." This exposition is fully substantiated by the context. The

Psalmist exhorts us not to put our trust in man, in whom there is no salvation; for though he may *design* to bless us, he is suddenly cut down by death, and his *purposes fail* or *perish*. Hence, Materialism receives no support whatever from this portion of the Sacred Oracles.

14. Eccl. 3: 18-20: "I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again." This text is cited by the advocates of Materialism, in order to prove that men and beasts are identical, so far at least as the constituent elements of their being are concerned. It is claimed that this language of Solomon teaches that men are really beasts, possessing no superiority whatever over the lower orders of animals, except that which results from superior organization. We then propose for investigation the following important query: Do the Scriptures of divine truth teach that men are really beasts? We unhesitatingly respond, they do not. But, says the objector, Does not Solomon declare that the sons of men are beasts? We reply, he does so only by *metaphor*.

But, in order more fully to elucidate this truth, we shall briefly refer to several texts similar in construction to the one now under consideration. Isa. 56: 10: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber;" that is, according to Materialism, those persons to whom the Prophet of God here alludes, were really *bona fide* specimens of the canine species, too ignorant and stupid to be able to bark!! Again: Zeph. 3: 3 "Her princes

within her are roaring lions; her judges are evening wolves, they gnaw not the bones till the morrow;" that is, according to the rule of interpretation given by Materialists, the princes mentioned here were really roaring lions, and the judges ravening wolves, which delight to eat raw flesh and gnaw the bones of their unfortunate victims!! Matt 22: 33: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Materialism would teach us that the Pharisees, to whom the Savior addressed this language, were *bona fide* snakes crawling upon their bellies!!!

Men, in the Scriptures, according to their different dispositions, are frequently styled "lions," "serpents," "dogs," "wolves," "asses," "hinds," "sheep," "beasts," etc.; yet every intelligent person must at once perceive that these designations can only be applied to man *metaphorically*. Certain persons by the Apostle Peter are styled "wells." 2 Peter 2: 17: "These are wells without water." With as much propriety it might be contended that the persons to whom allusion is here made were really wells, that is, holes or excavations in the earth, as to teach that men and beasts are one and the same from the fact that the Scriptures *figuratively* style men beasts. And who is prepared to believe that men and wells, so far as the essential elements of their being are concerned, are one and the same? Yet this is the wisdom of Materialism. Solomon justifies his tropical definition of man by declaring that one thing happens to man and beast. "As the one dieth, so dieth the other, yea, they all have one breath: so that a man hath no pre-eminence above a beast."

Man, like the beasts that perish, is destined to die and return to dust. Solomon is not here giving a dissertation upon the constitution of man, as Materialists seem to think. From the expression, "all go unto one place," the advo-

cates of Materialism are led to conclude that the whole man, body, soul and spirit, goes to the grave and returns to dust. Let us, then, grant this position to be correct. Then the spirit must, of course, be constituted of dust, else it could not return to dust with its body. But Materialists teach that man's spirit is *breath* or *electricity*; that it has not life, and can not be converted into dust. Here, then, we have Materialism fairly caught in the meshes of its own net. Surely, the legs of the lame are not equal. Therefore, this passage can avail the advocates of Materialism nothing, unless they first demonstrate that *breath* or *electricity* dies and returns to dust. We are assured by Solomon in the context, that at death man's spirit goeth upward; hence, of course, it does not enter the grave.

15. Eccl. 9: 5: "For the living know that they must die; but the dead know not anything, neither have they any more a reward for the memory of them is forgotten." This passage is the gospel of Materialism—the grand fundamental proposition, which gives vitality to the whole system. "*The dead know not any thing*," is to the Materialist the most momentous declaration in all the Book of God. It is to him expressive of the most transcendantly grand and sublime truth that can possibly meet the conception of mortal intelligence. In the purposes of Materialism, this proposition is the grand radiating center to which all other truths in the great system of God's moral government are entirely subordinate. In a word, it embraces within its precincts the *ultima thule* of all that is grand and glorious in the system of human Materialism. Hence, should Materialism lose its support from this text, the entire superstructure must at once tumble into ruins. Well may its advocates be fearful of the result of a candid and faithful examination of this text. Let us now proceed to a fair and critical investigation of this passage. Now, the

phrase, "*the dead know not any thing*," must be either taken without any qualification whatever, or otherwise be restricted in its import. For it must be conceded on all hands that, whatever rule of interpretation is applied to one part of a verse, the different clauses of which are intimately and inseparably connected, the same rule must, likewise, be applied to the entire verse. Hence, if the declaration "*the dead know not any thing*" be taken without any qualification, so must also the following clause, "*neither have they any more a reward*." The same rule of interpretation must evidently be applied to both these sentences. Thus, then, if Solomon's language in this verse be taken in an unrestricted sense, it must necessarily be understood as denying in positive terms the resurrection of the dead. The proposition, "*neither have they [the dead] any more a reward*," taken without any qualification, is as pointed a denial of future retribution as could well be expressed in language.

Many other declarations in the Sacred Oracles similar to the one under notice might be cited, which, without any limitation of meaning, most certainly conflict with the doctrine of life and immortality as brought to light in the gospel of the Redeemer of the world. The Psalmist David, Psalms 88: 4, 5, says: "I am counted with them that go down into the pit, I am as a man that hath no strength; free among the dead, like the slain that lie in the grave, *whom thou rememberest no more*: and they are cut off from thy hand." Again: Job 7: 9: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave *shall come up no more*." Now, if this language be taken without qualification, then what becomes of the doctrine of the resurrection of the dead? We must, then, either qualify the language of Solomon now under consideration, or else, with the ancient Sadducees, frankly deny the res-

urrection of the dead, and the doctrine of a future retribution. Now, which horn of this dilemma will Materialists take? If they are disposed to abandon the doctrine of the resurrection of the dead in laboring to uphold their favorite system of theology, we shall then, of course, no longer regard them as disguised, but as openly avowed infidels. For the resurrection of the dead is most certainly a cardinal doctrine of the Christian religion. But Materialists tell us that the phrase "*neither have they any more a reward*" is qualified by the context. In this view we heartily concur.

Let us again read this text together with the succeeding verse. "For the living know that they must die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done *under the sun*," that is, say Materialists, "the dead have no more a reward for ever under the sun." So we also affirm, the dead know not any thing *under the sun*, or upon the earth; for, note the fact, that if one of these declarations is qualified by the phrase "*under the sun*," the other is also thus qualified. Hence, according to this position, which is the only one that can be taken without an express denial of a future life, Materialists are constrained to renounce all claims to this text as at all favorable to their peculiar views touching the constitution of man. "But the end is not yet." If the declaration, "the dead know not any thing," be interpreted without any reference whatever to "the land of the living," yet it by no means proves that the dead are absolutely destitute of all knowledge. For we assert fearlessly that by the same kind of testimony upon which Materialists rely with so much assurance to prove the unconscious state of the dead, we can

also demonstrate from the Living Oracles the unconsciousness of the living. As we are aware this will be a startling proposition to the advocates of Materialism, we trust its demonstration may have a tendency to remove from their minds some of those delusive errors which they have unfortunately been led to embrace. Let us then appeal directly to the word of God. 2 Sam. 15: 11: "How readeest thou?" "And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, *and they knew not any thing*," that is, according to Materialism, those two hundred men who departed from Jerusalem at the call of the trumpet were totally *unconscious*! For it is expressly declared that *they knew not any thing*, which, in the vocabulary of Materialism, implies the total cessation or extinction of all the powers of intellection—a state of unconsciousness. It will be perceived that the phraseology in this passage is exactly the same as that used in Ecclesiastes 9: 5. And if the expression, "know not any thing," implies unconsciousness when used with reference to the dead, it must also, according to the dictates of reason and common sense, have the same signification when predicated of the living. Hence, Materialists must either take the unwarrantable position that the living are entirely without consciousness, or else concede the fact that the declaration, "the dead know not any thing," is insufficient to establish the doctrine of the unconscious state of the dead. The Apostle Paul, 1 Tim. 6: 4: , in relation to the individual who rejects the counsel of God, declares: "He is proud, **KNOWING NOTHING**." Should this language be taken without qualification, and receive such an interpretation as accords with the sage dictates of Materialism, it would demonstrate the entire destitution of all knowledge on the part of those who will not consent to the wholesome teachings of the blessed Savior of the world. Then let

the advocates of Materialism cease to harp upon the declaration of Solomon, "*the dead know not any thing*," or otherwise prove to us the total unconsciousness of all who advertently reject the claims of the gospel of Christ. From the premises now before us, it must be evident to all that before this passage can be made to serve as a prop for Materialism, it must be shown that the resurrection of the dead is not the doctrine of the Bible. For the same text which declares that "*the dead know not any thing*," also affirms, "*neither have they any more a reward*." Therefore, if this text be taken without limitation of meaning, the doctrine of the resurrection is at once invalidated, our faith is therefore in vain, and we are yet in our sins. But if the clause, "*neither have they any more a reward*," is qualified by the phrase, "*under the sun*," in the following verse, as Materialists assert, so likewise is the declaration, "*the dead know not any thing*;" and also the affirmation, "*also their love, and their hatred, and their envy, is now perished*." The dead being cut off from the earth, have no knowledge of the way of repentance and salvation; their day of probation is ended, and they shall no more be rewarded or punished under the sun. This is doubtless the meaning designed to be conveyed by the author of this language. Thus it is seen that the dogma of human Materialism gains no support whatever from this portion of the Sacred Oracles.

SECTION II.—PASSAGES FROM THE NEW TESTAMENT EXAMINED.

1. Rom. 2: 6, 7: "Who will render to every man according to his deeds: to them, who by patient continuance in well doing, seek for glory and honor and immortality, etereal life." This text is regarded by Materialists as form-

ing the basis of a strong and irrefragable argument in support of the mortality of the whole man. "Why seek for that which we already possess?" is a question which has been proposed and reiterated times almost innumerable by the advocates of Materialism. And yet to any unbiassed mind there is nothing in this objection that would seem even to merit a serious refutation. But that we may the more fully exhibit this objection in all its weakness and deformity, we will grant all Materialists claim in relation to the bearing of this text upon the subject of man's constitution.

Now, mark the mode of argumentation used by those erudite expositors with respect to this text. It may be given in syllogistic form as follows: 1. Man can not be said to *seek* for that which he already possesses. 2. Man is exhorted by the Apostle to seek for immortality. 3. Therefore, man is wholly destitute of immortality. Here we have the length, breadth, height, and depth of the argument drawn from this passage in favor of Materialism. Now, let us fairly place the following syllogism by the side of the one just given: 1. Man can not be said to seek for that which he already possesses. 2. Man is exhorted by the Apostle to seek for glory and honor. 3. Therefore, man is wholly destitute of glory and honor! Do Materialists believe this?

Now, if the fact that man is required to seek for immortality proves him entirely destitute of immortality, then the fact that man is required to seek for glory and honor proves him entirely destitute of glory and honor. This is a fair course of argumentation, and it will require more skill and ingenuity than is possessed by the most wise and learned advocates of Materialism successfully to controvert this position. Hence, if it can be shown that those whom the Apostle exhorts to seek for glory are already in the posses-

sion of glory, then will the argument of Materialists in relation to this text be proved fallacious, and rendered null and void to all intents and purposes. Let us see. 2 Pet. 1: 3: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto *glory* and virtue." Again: 1 Thess. 2: 12: "That ye would walk worthy of God, who hath called you unto his kingdom and *glory*." The same Apostle also declares, 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from *glory* to *glory* even as by the Spirit of the Lord." Here the saints who are exhorted to seek for glory are represented as changing from glory to glory. There is glory in the church of the living god, as testifies the Apostle Paul, Eph. 3: 21: "Unto him be *glory in the church* by Jesus Christ, through all ages, world without end. Amen." We have now adduced ample testimony to prove that the saints of God possess glory in this life, hence, the reasoning of Materialists upon this passage is proven unsound and illogical.

But how can the saints of the Most High be said to seek for glory, when indeed they already possess it? Let Paul answer. 2 Cor. 4: 17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The glory of the children of God is to be infinitely augmented when they are put in possession of the promised inheritance. We are then prepared to understand the propriety of the expression, "seek for glory and honor and immortality." Before the full consummation of man's eternal redemption, his corruptible and mortal body must put on incorruption and immortality, and not till then may the saints exultingly sing, "O! death, where is thy sting? O! grave where is thy victory?" those only whose bodies are immortalized, and who are

crowned with glory and honor at the appearing and kingdom of Jesus Christ, shall receive the unspeakable reward of eternal life. Hence, in order that we may secure ineffable glory, the honors of the redeemed in heaven, and the immortality of the entire man, it is requisite that we persevere in the Christian calling.

We now, evidently, have before us the true import of the passage under consideration. And we positively assert that the reasoning of Materialists relative to this text proves every soul of them liable to the damnation of hell! For they claim to be destitute of immortality, because the saints are exhorted to seek for immortality; hence, of course, they are also destitute of honor, because the saints are exhorted to seek for honor! But none in the church of Jesus Christ, save hypocrites, are destitute of honor; therefore, Materialists, according to their own showing, are no better than those hypocritical Pharisees concerning whom the Savior said, "How can ye escape the damnation of hell?" The text under consideration evidently contains not the shadow of evidence in support of the doctrine of human Materialism.

2. 1 Cor. 15: 18: "Then they also who are fallen asleep in Christ are perished." This text, though claimed by Materialists, is evidently antagonistic to their favorite theory, For they assert that the term *perish* in this text is used to imply *annihilation*. Let us grant this to be correct. Now, let us notice the teaching of the Apostle Paul in the context. Upon the hypothesis that the dead will not be raised, the Apostle proceeds to a logical deduction of the following propositions: 1. Christ is not risen. 2. The preaching of the apostles is vain. 3. The faith of the saints is vain. 4. The apostles are false witnesses. 5. The saints are yet in their sins. 6. Those who have fallen asleep in Christ are perished. The reader will observe that these six

propositions are true *if there be no resurrection of the dead*; but if the dead *are to be raised*, all these propositions are false. If there is no resurrection, then those who have fallen asleep in Christ are perished, but Paul assures us that there will be a resurrection of the dead; hence, those who have fallen asleep in Christ are not perished or annihilated; hence, we will let Materialists settle this matter with Paul. According to the teaching of the Apostle, to affirm that the dead are *perished* (*annihilated*) is a positive denial of the resurrection of the dead. Hence, if the dead are to be raised, those who have fallen asleep in Christ are not perished, and Materialism is a false doctrine. The Greek term *apollumi*, rendered "are perished" in this text, is translated *lose* or *lost* thirty times in the version of King James, and twenty-eight times in the New Version, and might with propriety be thus rendered in the text under notice. The reasoning of the Apostle seems to be this: "If the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain, *ye are yet in your sins*." Hence, of course, those fallen asleep in Christ *died in their sins*, and therefore they, even as the ungodly, *are lost*. If the dead rise not, according to the reasoning of the Apostle Paul, the saints live and die in their sins, and, hence, they are *lost* in everlasting ruin. In this event, the bodies and spirits of the dead would never be re-united, and the incorruptible, undefiled, and unfading inheritance promised to the saints beyond the final judgment would never be enjoyed by the people of God.

3. 1 Thess. 5: 10: "Who died for us, that, whether we wake or *sleep*, we should live together with him." Materialists assume that the spirits of the dead are unconscious because death is denominated *sleep*. But that this assumption is entirely groundless, will, with a little reflection, be evident to every unbiased mind. In the first place, it yet

remains to be proved that the spirit of man is unconscious in natural sleep. The most that can be said in favor of this position is, that we do not remember any thoughts that occupy our minds when asleep. But this comes far short of proving that we have no thoughts in sleep. We can not call to mind the thoughts of our early childhood, but this by no means proves that we had no thoughts in infancy. We have had thoughts in sleep, which were not remembered for many days, and, doubtless, we have had thoughts in sleep which were never recollected at all. Many persons have thoughts while under the influence of disease, which they never can remember. Therefore, it evidently can not be shown that the mind of man is unconscious in natural sleep. Hence, if sleep, when used for death, should be predicated of the spirit of man, it would by no means follow that the spirit is unconscious. But the Bible nowhere teaches that the human spirit sleeps in death. We now affirm that the term *sleep*, when used for death, evidently refers only to the body of man. The truth of this proposition will be manifest by an examination of a few texts of Scripture. Job 7: 21: "Now shall I *sleep in the dust*." Isa. 26: 19: "Thy dead men shall live, together with my dead *body* shall they arise. Awake, and sing ye that dwell *in dust*; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Again: Dan. 12: 2: "And many that *sleep in the dust* of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Once more: Matt. 27: 52: "And the graves were opened; and many *bodies* of the saints which *slept* arose." From these testimonies we learn that the dead sleep in the dust of the earth. But only the bodies of the dead dwell in the dust; hence, only the bodies of the dead sleep in death. Now, Materialists must either concur in this view, or else prove that the spirit of man, *i. e.*, *breath* or *electrici-*

ty sleeps in the dust of the earth!! The reader will now perceive that if Materialists could even succeed in showing that sleep necessarily implies unconsciousness, it would avail them nothing; for the term is applied only to the body. And why is this term applied to the bodies of the dead? Most assuredly to indicate a resurrection or resuscitation. The second death is never designated by the term *sleep*, for its dominion is unending. To indicate a resurrection, the term *arise* or *awake* is employed in opposition to sleep. Psalms 17: 15: "I shall be satisfied when I *awake* with thy likeness." Dan. 12: 2: "And many that *sleep* in the dust of the earth shall *awake*." Materialists assert that the whole man sleeps in death, and adduce in evidence such texts as the following: 1 Kings 2: 10: "So David *slept* with his fathers, and was *buried* in the city of David." 2 Chron. 9: 31: "And Solomon *slept* with his fathers, and he was *buried* in the city of David his father." 1 Cor. 15: 20: "But now is Christ risen from the dead and become the first fruits of them that *slept*." Now we have shown that only the body sleeps; hence, the names *David*, *Solomon* and *Christ*, in these passages, are applied to the body. The term *Lord* is used with the same restriction in the following text: "Come, see the place where the Lord lay;" Matt. 28: 6. According to Materialism, these declarations prove that man is all body, and that the immaculate Savior was all flesh, and all in the grave! Hence, Materialism denies in toto the divinity of Jesus Christ; for evidently the divinity of the Lord did not consist of flesh and blood. Jesus Christ, then, according to Materialism, was but a human Savior. Thus this demoralizing system not only converts man into a beast, but it also degrades the Son of God to a level with the brute!! Now the Savior had a spirit as well as a body. Let the Apostle Paul depose: Rom. 1: 3:

"Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh; and declared to be the Son of God, with power, according to the spirit of holiness;" or, as rendered by Macknight, "as to his holy spiritual nature." The Savior, then, had a spiritual nature distinct from the flesh, which was before Abraham, which was glorified with the Father before the world was. Hence, we read, Heb. 10: 5. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me." Now, the spiritual nature of Christ left his body at death. Luke 23: 46: "Father, into thy hands I commend my spirit." After the departure of the spirit, the body of the Lord was laid in the grave. Hence, says Luke, "This man went unto Pilate, and begged the body of Jesus. And he took *it* down, and wrapped *it* in linen, and *laid it* in a sepulchre." Only the body of Christ then was in the tomb. So man is also contemplated in the Sacred Scriptures as being constituted of spirit as well as flesh. 1 Cor. 5: 3: "For I verily, as absent in body, but present in spirit." 1 Cor. 7: 34: "The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit." But the spirit of man leaves his body at death, and only the body is consigned to the grave. Hence, the texts cited by Materialists to which we have referred, prove nothing in regard to the state of the human spirit after death. The spirit of man is only manifested to the senses through the body in which, as a tabernacle, it dwells for a season of time; hence, we are accustomed to call the body the man; and even after death, by association of thought, we still denominate the body the man, not, indeed, because it is really so, but because it is so in *appearance*. This fully explains why the terms *David*, *Solomon*, etc., as also pronouns of the same gender as the person had when alive for

whose bodies they stand, are applied to the body after death. From all the premises now before us, it is evident that Materialism gains no support whatever from those texts in which death is designated by the term *sleep*.

4. 1 Tim. 6: 16: "Who only hath immortality." These words are regarded by Materialists as affording incontrovertible evidence in favor of the mortality of the human spirit. The expression "who only hath immortality," taken without any qualification whatever, not only proves that man is destitute of immortality, but likewise every other being in the universe except God. We would ask, have not angels immortality? This is a question to which Materialists very seldom give a response. But we will let the Savior testify. Luke 20: 35, 36: "But they who shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry nor are given in marriage: neither can they die any more." Why can they not die? Says Jesus, "For they are equal unto the angels." Hence, of course, angels can not die, and, therefore, we have the most positive assurance that God is not the only being in the universe possessed of immortality. Now, the same rule of interpretation which will reconcile the declaration, "who only hath immortality," with the immortality of angels, will also reconcile the same expression with the immortality of the human soul. Therefore, Materialists must either abandon this text, or else they must prove that angels can die. For the doctrine of the immortality of angels militates against the exposition of the text under consideration given by Materialists quite as much as the popular notion of the immortality of the human spirit. That no finite intelligence can have immortality unless God be pleased to bestow it, no one, it is presumed, will be disposed to deny, and, doubtless, the true import of the text under notice may be fully expressed thus: "Who only hath

immortality *to bestow*." This is in perfect harmony with all the Scripture testimonies bearing upon this subject. We have now examined every prominent passage in the Bible claimed by the advocates of Materialism, and we now appeal to the sincere lovers of truth to say whether or not this system of theology meets the sanction of divine revelation. May Heaven grant that those who have unfortunately been led to embrace this strange theory of human device, may impartially review their position, and at once renounce forever a doctrine alike demoralizing to man and subversive of the faith of the gospel.

CHAPTER V.

SHEOL AND HADES.

THE term *hell*, which is derived from the Saxon *helan*, "to cover" or "hide," occurs fifty-four times in the Authorized Version of the Bible, and is translated from the four words, *sheol*, *hades*, *gehenna*, and *tartarus*. In harmony with the etymological import of the term *hell*, it was formerly used to denote a covering or concealing, and, hence, even to the present day the slating or tiling of houses in Cornwall, England, is denominated *heling*, and in Lancashire the same term is applied to the covers of books. Though formerly this term was employed to denote the place or state of departed spirits both good and evil, it is

now almost invariably understood to express a state of punishment or suffering. In its primitive use, the term *hell* was of equivalent import with the Hebrew *sheol* and the Greek *hades*, and was once very properly translated from these terms, but with its present signification, it should be found in the Sacred Scriptures only where there is a direct allusion to the misery and anguish of the ungodly beyond the judgment. *Gehenna*, which is always correctly rendered hell, uniformly implies a state of misery or torment, whereas *sheol* and *hades* are employed to denote the state of the dead, both righteous and unrighteous. Therefore, it must be evident that no definite term in the English language can at the same time be a true representative of *gehenna* and *hades*—words so widely different in signification.

The Hebrew term *sheol* is of doubtful derivation. While Prof. Stuart, with other learned writers, derives *sheol* from a word which signifies *to ask, to seek, to crave*, etc., other eminent linguists connect *sheol* with a root that implies *to dig out, to hollow*, etc. Webster defines *sheol* as follows:

“*Sheol* (for *sheaol*, a hollow, subterranean place, a cave), *the place of departed spirits. Hades.*”

This word *sheol* is never found in the plural number, and, hence, it implies something different from the term *grave*. There are *many* graves, but only *one sheol*. All the dead, both buried and unburied, are in *sheol*. The spirit of man at death enters *sheol*, while the body only is placed in the *grave*. The term *sheol* is found sixty-five times in the Old Testament; and in the version of King James it is thirty-one times translated *hell*, thirty-one times *grave*, and three times *pit*. It is evident that no one of these three words properly translates the term *sheol* at the present time.

The following extract from the preface to the Revised

Version of the Bible clearly shows that this opinion is held by that body of eminent philologists:

"The Hebrew *Sheol*, which signifies the abode of departed spirits, and corresponds to the Greek Hades, or the under world, is variously rendered in the Authorized Version by 'grave,' 'pit,' and 'hell.' Of these renderings 'hell,' if it could be taken in its original sense as used in the creeds, would be a fairly adequate equivalent for the word; but it is so commonly understood of the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers, therefore, in the historical narratives have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. *Sheol*,' to indicate that it does not signify 'the place of burial;' while in the poetical writings they have put most commonly '*Sheol*' in the text and 'the grave' in the margin. In Isaiah 14:15, however, where 'hell' is used in more of its original sense and is less liable to be misunderstood, and where any change in so familiar a passage which was not distinctly an improvement would be a decided loss, the Revisers have contented themselves with leaving 'hell' in the text, and have connected it with other passages by putting '*Sheol*' in the margin."

The term *Sheol* as is fully shown further on in this chapter is sometimes employed to denote a place or state of suffering, and corresponds in signification to the Greek *Tartarus*. We direct attention to Psalms 86: 13: "For great is thy mercy towards me; and thou hast delivered my soul from the lowest hell (*sheol*)."
Again: Isa. 14: 15: "Hell (*sheol*) from beneath (*i. e.* the lowest *sheol*) is moved for thee (*i. e.*, the king of Babylon) to meet thee at thy coming; it stirreth up the dead (or the shades) for thee, even all the chief ones of the earth."

This text teaches that the inmates of *sheol* are conscious,

and evidently the *lowest sheol*, or *sheol* from *beneath*, implies a place of torment or punishment. The term *sheol*, even without a qualifying word is sometimes used in this sense.

Psalms 9: 17: "The wicked shall be turned into *sheol*, and all the nations that forget God."

"The word *sheol* is never used of the grave proper, or place of burial of the body. It is always the abode of departed spirits, like the Greek *hades*." (Smith's Dictionary of the Bible, p. 319). In the Septuagint *sheol* is rendered sixty-one times by the term *hades*, twice by *buthros* (pit), viz., Ez. 32: 21, 27, and twice by *thanatos* (death), viz., 2 Sam. 22: 6, and Prov. 23: 14. *Sheol* in the Authorized Version is rendered *hell* in the following texts:

Deut. 32: 22; 2 Sam. 22: 6; Job 11: 8, 26: 6; Psalms 9: 17, 16: 10, 18: 5, 55: 15, 86: 13, 106: 3, 139: 8; Prov. 5: 5, 7: 27, 9: 18, 15: 11, 15: 24, 23: 14, 27: 20; Isa. 5: 14, 14: 9, 14: 15, 28: 15, 28: 18, 57: 9; Eze. 31: 16, 31: 17, 32: 21, 32: 27; Amos 9: 2; Jon. 2: 2; Hab. 2: 5.

Sheol is the only word in the Old Testament translated *hell*. This term is rendered *grave* in the following passages:

Gen. 37: 35, 42: 38, 44: 29, 44: 31; 1 Sam. 2: 6; 1 Kings 2: 6, 2: 9; Job. 7: 9, 14: 13, 17: 13, 21: 13, 24: 19; Psalms 6: 5, 30: 3, 31: 17, 49: 14, 49: 15, 88: 3, 89: 48, 141: 7; Prov. 1: 12, 30: 16; Eccl. 9: 10; Song 8: 6; Isa. 14: 11, 38: 10, 38: 18; Eze. 31: 15; Hos. 13: 14, twice.

Sheol is translated *pit* in Job 17: 16, and Num. 16: 30, 33.

In the New Version *sheol* is rendered *hell* and *grave* fifteen times each, *pit* five times, and is left untranslated thirty times. Thus, four different words, evidently with doubtful propriety, are employed in this version to represent the Hebrew term *sheol*.

The term *hades*, the Greek representative of *sheol*, is usually derived from *a*, privative, and *eido*, to see, and signifies *the unseen*, or *the invisible*. Groves defines this term as follows:

“A dark, obscure place; a place unseen, or not to be seen by mortals; the receptacle or region of the dead, containing all the fabulous mansions of the heathen ritual. According to the Christian doctrine, *the invisible world of spirits, the unseen place of souls; the place of the dead generally*, but vulgarly *a place of torment; the abode of the damned, hell; death.*”

This term occurs eleven times in the New Testament, and is uniformly rendered *hell*, except in 1 Cor. 15: 55, where it is translated *grave*. In the Greek New Testament, *hades* is found in the following texts:

Matt. 11: 23, 16: 18; Luke 10: 15, 16: 23; Acts 2 27, 31; 1 Cor. 15: 55; Rev. 1: 18, 6: 8, 20: 13, 14.

In the New Version the term *hades* is uniformly found in its Greek dress, or is simply transferred into the English text, except in 1 Cor. 15: 55, where it is rendered *death*. Without further details, we will now proceed to submit several important propositions which we think are amply substantiated by the teaching of divine revelation.

PROP. 1. *Sheol and its Greek representative hades denote a state which has a present existence.* Gen. 37: 35: “For I will go down into the *grave (sheol)* unto my son mourning.” Jacob believed that his son Joseph, whom he supposed to be dead, was in *sheol*, and Jacob himself went to *sheol* when he died. David declares, Psalms 139: 8: “If I ascend into heaven, thou art there: if I make my bed in *hell (sheol)*, behold, thou art there.” Heaven and *sheol* then both exist, and man goes to *sheol* when he departs this life. Eccl. 9: 10: “Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor

knowledge, nor wisdom in the *grave* (*sheol*), whither thou goest." All the dead then are in *sheol* or *hades*.

PROP. 2. *Sheol* or *hades* will cease to exist at the final judgment. Hos. 13: 14: "I will ransom them from the power of the *grave* (*sheol*): I will redeem them from death. O death, I will be thy plagues; O *grave* (*sheol*), I will be thy destruction." *Sheol* then will have no existence after the resurrection of the dead and final judgment. Again, Rev. 20: 13, 14: "And the sea gave up the dead which were in it; and death and *hell* (*hades*) delivered up the dead which were in them; and they were judged every man according to their works. And death and *hell* (*hades*) were cast into the lake of fire." There will then be no *sheol* or *hades* beyond the judgment day, and, consequently the terms *sheol* and *hades* can never be employed to denote the final perdition of ungodly men. Let this be remembered. Neither *hades* nor its representative *sheol* is ever used in the Sacred Scriptures as a synonym of *gehenna* in which the wicked are to be punished beyond the judgment of the great day. *Gehenna* does not now exist, and will not have an existence till *hades* is destroyed. "*Sheol* and its representative *hades*," says an eminent Christian writer of the present century, "never did, in the estimation of learned Christians, include more than that portion of the future state lying between the last breath and the first blast of the archangel's trump—the interval between death and the judgment, or the state bounded by these two events. Therefore, they include both *Tartarus* and *Paradise*, the righteous and the wicked dead; and, consequently, only *sometimes* can they represent punishment; and for one great reason assigned, never can signify *eternal* or *endless punishment*."

PROP. 3. *All the dead, both righteous and wicked, are in sheol or hades.* In order to demonstrate this proposition, we shall quote only a few of the numerous proof-texts

found in the Sacred Oracles. Concerning the wicked, Job says, "They spend their days in wealth; and in a moment go down to the *grave (sheol)*." Psalms 9: 17: "The wicked shall be turned into *hell (sheol)* and all the nations that forget God." Again, Psalms 55: 15: "Let death seize upon them, and let them go down quick into *hell (sheol)*; for wickedness is in their dwellings and among them." The wicked, then, at death all go to *sheol*. But the saints also go to *sheol*, when they depart this life. Hence, says Jacob, Gen. 37: 35: "For I will go down into the *grave (sheol)* unto my son mourning. Again, Job 14: 13: "O that thou wouldst hide me in the *grave (sheol)*." David declares, Psalms 88: 3: "For my soul is full of trouble, and my life draweth nigh unto the *grave (sheol)*." Thus it appears that David fully expected to go to *sheol* at death. The rich man, Luke 16: 23, "lifted up his eyes in *hell (hades)*, being in torments." And, yet, David, as the personator of Christ, Psalms 16: 10, declares, "Thou wilt not leave my soul in *hell (sheol)*, neither wilt thou suffer thine Holy One to see corruption." Hence, the rich man and Jesus both went to *sheol* or *hades* at death. God declares, concerning the righteous, Hos. 13: 14, "I will ransom them from the power of the *grave (sheol)*." Hence, the righteous dead are all in *sheol*, where they will remain till summoned to appear before the Lord in judgment. The prophet Samuel, having been brought up from the dead by the witch of Endor, said to the wicked Saul, 1 Sam. 28: 19, "To-morrow shalt thou and thy sons be with me," *i. e.*, in *sheol*. Saul and his sons certainly were not with Samuel in heaven, nor in hell, neither were they with Samuel in the grave on the morrow; for their bodies were not discovered by the Philistines until the third day after Samuel uttered this language, when they were fastened to the walls of Beth-Shan. Saul

and his sons were with Samuel after death in *sheol*, which is the depository of the spirits of all the dead.

PROP. 4. *Sheol or hades includes both Paradise or Abraham's bosom and Tartarus; or a state of bliss and a state of misery.* In commenting upon Acts 2: 27, Dr. Adam Clark truly says, "This *hades* was *Tartarus* to the wicked and *Elysium* to the good." It has already been clearly shown that all the dead are in *sheol* or *hades*, and we now proceed to prove that the righteous dead are in Paradise or Abraham's bosom. The term *Paradise*, which is a figurative representation of happiness, is of Persian origin, and literally signifies a garden of delights, or "an enclosed place, filled with objects fitted to regale the senses." Paradise is then expressive of happiness, and, hence, the Jews always called the Garden of Eden, Paradise. "Abraham's bosom" was an expression used by the Jews as equivalent to Paradise. The ancient Jews were accustomed to carry money and other valuable articles in their bosom, wherefore the term *bosom* was figuratively used to denote a place of rest and security. The name *Abraham*, which was given to him whom Paul styles "the father of all them that believe," was held in great reverence among the Jews, and, hence, "Abraham's bosom" was the metaphorical expression employed by the ancient people of God to denote a state of perfect security and bliss. This expression occurs twice in the New Testament, viz., Luke 16: 22, 23. The term *paradise* is found in the New Testament in the following texts: Luke 23: 43; 2 Cor. 12: 4, and Rev. 2: 7. Said Jesus to the penitent thief, Luke 23: 43, "To-day shalt thou be with me in paradise." Hence, the thief went to paradise at death; but we are taught, Acts 2: 31, that Jesus went to *hades* or *sheol* at death, hence, paradise is in *hades*. The Jews were accustomed to say, upon a just man's dying, "To-day shall he sit in the bosom of Abraham;" and

they believed, says the learned Dr. Whitby, "that the souls of the righteous who were very eminent in piety, were carried immediately into paradise at death." Grotius, who was noted for his great historical and biblical research, testifies that the pious Jews were wont to say in their solemn prayers upon the death of a good man, "Let his soul be gathered to the Garden of Eden, let him have his portion in paradise, and also in the world to come." Thus they made an obvious distinction between *the world to come* or the resurrection state, and Eden or paradise into which they supposed the spirits of the righteous to enter immediately after death. That the Jews referred paradise or Abraham's bosom to the state of the spirits of the righteous between death and the resurrection, Josephus, the distinguished Jewish historian, testifies in the following language: "For there is one descent in this region (*i. e., hades*) at whose gate we believe there stands an archangel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns sung by angels appointed over that place, unto a region of light in which the just have dwelt from the beginning of the world; * * * with whom there is no place of toil; no burning heat, no piercing cold, nor are there any briers there; but the countenance of the fathers and of the just which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. *This place we call the bosom of Abraham.*" (See discourse on Hades, Sec. 3). So believed all the Jews who embraced the doctrine of a future life. Now, the Savior either used the phrase "*Abraham's bosom*" in its current acceptation among the Jews, or otherwise he deceived them. If he employed this phrase in a different sense from that in

which it was invariably understood by the Jews, it most certainly is not so much as intimated to them, nor did the Savior ever correct the faith of the Jews in relation to the state of the dead. Hence, we are led to the inevitable conclusion that Christ used the words *Paradise* and *Abraham's bosom* to represent the place or state of righteous spirits between death and the resurrection, for so the Jews whom the Savior addressed understood those terms.

We next invite attention to Luke 16: 22: "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom." The Lord here fully sanctions the notion of the Jews respecting the destiny of the righteous at death. We are, therefore, constrained to believe, from the positive testimony of our blessed Savior, that the righteous go to Paradise or Abraham's bosom, when they depart this life. While all the dead are in *hades* or *sheol*, only the righteous dead are in Abraham's bosom, which may fitly be represented as one apartment in *hades*.

We next proceed to demonstrate that the wicked dead are in *Tartarus*, or a state of misery. The term *Tartarus*, which is of Greek extraction, occurs but once in the Bible, "but it is in such a context as stereotypes its meaning." The Greek term *Tartarus*, as defined by Groves, signifies "the infernal regions, the hell of the poets; a dark place, prison, dungeon, jail; the bottomless pit, hell." We are bold in the assertion that *Tartarus* is never used to denote the grave by any Greek author, sacred or profane. This term was invariably employed by the ancients to designate the gloomy residence of disembodied wicked spirits, or to express the punishment supposed to be inflicted upon the ungodly after death. *Tartarus* always implies *punishment* or *suffering*. All the wicked dead, then, are in *Tartarus*, "reserved under *punishment* unto the day of judgment."

Here was the rich man who "lifted up his eyes in hell, being in torments." *Tartarus* is that prison in which the spirits of those wicked antediluvians are confined to whom proclamation was made when they were disobedient to God in the days of Noah. The Apostle Peter declares, 2 Pet. 2: 4: "For if God spared not the angels that sinned, but cast them down to *Tartarus*, and delivered them into chains of darkness to be reserved unto judgment," etc. The lapsed angels, then, were cast down to *Tartarus*, which is the receptacle of the souls of all the wicked after death. Those to whom the Apostle Peter directed his epistle could be at no loss to understand the language of the text under notice. With them *Tartarus* had but one meaning. They believed it to be the place in which the souls or spirits of the wicked are confined and punished after death. And in this same sense did Peter employ the word *Tartarus*, or else he designedly deceived those whom he addressed.

But as no Christians will presume to say that Peter endeavored to deceive his brethren, we are led to believe; from the plain and infallible testimony of divine inspiration, that the fallen angels, together with the spirits of all the wicked, are reserved under chains of darkness, awaiting the judgment of the great day. Indeed, the Apostle Jude represents the fallen angels and the wicked dead as participating in the same sad and awful doom, "suffering the vengeance of eternal fire." Jude 6, 7 verses: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. *Even as* Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Again: 2 Pet. 2: 9: "The Lord knoweth how to deliver the godly out of temptation,

and to reserve the unjust [in Tartarus] *under punishment* unto the day of judgment." See Revised Version.

While, then, we have divine assurance that all the dead are in *hades* or *sheol*, we are also taught that the wicked dead are reserved *under punishment* in *tartarus*; hence, *hades* includes both *paradise* and *tartarus*, or a state of bliss and a state of misery. The rich man and Lazarus were both in *hades* after death, but while the former was tormented in the flames of *tartarus*, the latter was enraptured with the ineffable delights of *paradise*. And while *paradise* or *Abraham's bosom* on the one hand is indicative of happiness, *tartarus* on the other hand is expressive of misery and woe. Hence the inmates of both apartments in *hades* are conscious; for without consciousness there can be neither happiness nor misery. Therefore, to assert the unconscious state of the dead, is to deny the existence of Paradise and Tartarus. But we are assured by the authority of Heaven that Paradise and Tartarus both exist, consequently, the spirits of the dead possess life and consciousness.

PROP. 5. *Sheol and its Greek representative Hades are sometimes employed in the Sacred Scriptures to express a state of misery or punishment.* It has been fully shown that *sheol* and *hades* include only that part of a future state lying between death and the final judgment; hence, if the inmates of *sheol* or *hades* are susceptible of happiness and misery, it follows that the dead are in a state of consciousness. Then to the law and to the testimony. Psalms 9: 17: "The wicked shall be turned into *sheol*, and all the nations that forget God." *Sheol* is evidently employed here in the sense of Tartarus. The Psalmist certainly did not affirm "that the wicked shall be turned into the *grave*, and all the nations that forget God;" for such, indeed, is the fate of the righteous as well as the wicked. Nor will

it better accord with the obvious intent of this passage to suppose that *sheol* here means *the state of the dead*. Let us see. "The wicked shall be turned into the state of the dead, and all the nations that forget God!" We would ask if the righteous do not also die? Are they not also "turned into the state of the dead?" Then what, we ask, is the denunciation here pronounced upon the wicked? The truth is, *sheol* here implies *punishment* or *misery*, and the correct import of the passage is very well expressed in the Authorized Version. "The wicked shall be turned into *hell* [that is, a place of misery], and all the nations that forget God." *Sheol* is Tartarus or hell to the wicked, but Paradise to the righteous dead.

From this text we learn that the wicked are punished after death, wherefore, we must necessarily conclude that in *sheol* the dead are conscious. Again: Prov. 23: 13, 14: "Withhold not correction from thy child; for if thou beatest him with a rod, he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from *sheol*." The term *sheol* here most evidently implies punishment or misery, and does not signify simply the grave; for both the righteous and the wicked go into the grave—"one event happeneth to them all." Now, upon the hypothesis that the dead are utterly unconscious, this text is wholly destitute of meaning. But Solomon here most emphatically teaches that there is a marked difference in the destinies of the righteous and the wicked between death and the resurrection. According to Materialism, all men, irrespective of character, have the same reward at death—all are unconscious. Here, then, we have the "Bible against Materialism." If the wicked are punished after death, as Solomon unequivocally teaches, then are the dead conscious, and the doctrine of human Materialism at once falls to the ground.

Luke 16: 23: "The rich man also died and was buried, and in *hades* he lifted up his eyes, *being in torments*." This language teaches most forcibly and unambiguously that in *hades* the wicked are punished or tormented. Therefore, in *hades* the wicked are in a state of consciousness. Other passages might be cited in proof that *sheol* and *hades* are sometimes employed to denote punishment or misery, but without any other corroborative testimony whatever, that which has already been adduced from David, Solomon and Jesus, is deemed amply sufficient to establish the truth of our fifth proposition; for, as it is written, "In the mouth of two or three witnesses shall every word be established."

From all the premises now before us, we conclude that *sheol* and *hades* are sometimes used in the sense of *tartarus*, implying a state of punishment or misery, and, indeed, such a usage of these terms by the figure of *synechdoche* is very apposite. We also learn from the Sacred Oracles, "that in *hades*, the receptacle of all the dead, there are both rewards and punishments. There is a Paradise or Abraham's bosom, and there is a *Tartarus* in which the evil angels are chained, and the spirits of wicked men are engulfed. Hence, Dives in *Tartarus*, and Lazarus in Abraham's bosom, were both in *hades*. Jesus and the converted thief were together in *hades*, while they were together in Paradise.

At the resurrection of the dead and final judgment, *hades* is to be destroyed, and its inmates rewarded according to the deeds done in the body. So testifies the Apostle John, Rev. 20: 13, 14: "And death [the grave] and *hades* delivered up the dead which were in them"—the former containing the bodies, and the latter the spirits of the dead—"and they were judged every man according to their works. And death [the grave] and *hades* [*i. e.*, the wicked

under its dominion], were cast into the lake of fire. This is the second death."

The reader will now be prepared to appreciate the utter groundlessness of the assumption that *sheol* or *hades* always denotes the *grave*. In favor of this absurd position, Materialists cite the language of Solomon, Eccl. 9: 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*), whither thou goest." In order to understand the true import of this text, it will be necessary to examine the context. We invite the reader's attention to the language of the fourth verse: "For to him that is joined to all the living there is hope." Hope of what, we ask? Most assuredly, hope of salvation. Hence, says Solomon, "The living know that they shall die; *but the dead know not anything*," *i. e.*, the dead have not the knowledge of the way of repentance and salvation; the gospel is not preached to them. Solomon, evidently, designed to impress the mind of the reader with the solemn consideration that if, during life, no preparation is made for the future, there can be no hope of life and salvation at all; for the means of salvation are not extended to the dead. Hence, he further declares, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom [that can profit], in *sheol* [the unseen world], whither thou goest." These remarks will also serve to exhibit the true import of Psalms 6: 5, and Psalms 88: 11. It is doubted by the most profound linguists that *sheol* or *hades* ever denotes simply the *grave*.

CHAPTER VI.

THE FINAL DESTINY OF THE WICKED.

SECTION I.—EVERLASTING PUNISHMENT.

WE will now proceed briefly to investigate the final doom of the wicked. In our examination of this important subject, the word of God shall be our standard of appeal. For it is evident that our knowledge of a future state is wholly dependent upon the teachings of divine revelation. Openly avowed skeptics, Universalists and Materialists object to the doctrine of everlasting punishment as arbitrary, unjust, and cruel. Their own reasoning is with them the highest tribunal; “professing themselves to be wise,” they sit as umpires with respect to the justice of the dealings of the omniscient God with mankind. Whatever is not in harmony with *their* views of justice is at once rejected as derogatory to the character of God. In the plenitude of their benevolence, they would have all men believe in just such a God, heaven, and hell, as is compatible with *their* notions and feelings. We prefer, however, to listen to the wisdom of God. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” (Isa. 8: 19).

Materialists object to the doctrine of everlasting punishment on the ground that it would subject the wicked to a penalty undeserved or unmerited by them. This assumption has no foundation in fact. The doctrine of everlasting punishment does not necessarily conflict in the least

with the principle of eternal justice. It is certain that God will punish no one above what strict justice demands. He will inflict no arbitrary punishment upon any of the finally impenitent. In fact, every wicked man will share just such a destiny in the future as he prepares for himself in the present life. "Whatsoever a man soweth that shall he also reap." None will, therefore, be punished beyond their just deserts, but each one will be rewarded *according* to his works. "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man *according* to his works. (Matt. 16: 27).

Materialism denies this Bible doctrine. It would mete out to every wicked man exactly the same punishment. The midnight assassin, according to the doctrine of Materialism, will share no worse a fate in the future state than the best man on earth who does not become a member of the church of Christ. And even the innocent dove that accidentally falls into the fire and perishes will share the same punishment to which the most abject human villain will be subjected, *i. e., utter and everlasting annihilation*. "Any torment or punishment that comes short of terminating the very being of the sufferer, is not death, and, therefore, is not the penalty of the law." (Bible vs. Tradition, p. 235).

Asking the reader to bear in mind this absurd, unjust, and unscriptural view, we will now adduce such testimonies from the Sacred Scriptures as we deem necessary fully to establish the doctrine of the everlasting punishment of the wicked in the future state of existence.

1. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?" (Isa. 33: 14). The *Targum* on this verse has the following: "Who of us shall dwell in Jerusalem,

when the ungodly are judged, and delivered into hell for an *eternal* burning?"

Without further comment, we leave the reader to weigh the import of this text.

2. "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2). The phrase "everlasting life," occurs in no other text in the Old Testament, and is here used in contrast with "shame and everlasting contempt." To every unbiased mind this text teaches the eternal existence of the ungodly.

This text plainly teaches the resurrection of the dead, the everlasting happiness of the righteous, and the endless misery of the wicked. The Hebrew term *adamah*, here rendered *earth*, is translated *ground* in Gen. 2: 7. "And the Lord God formed man out of the dust of the ground."

Man after death is dissolved into his primitive dust, and thus he sleeps in the dust of the earth. Evidently the expression "*dust of the earth*," must be taken in a literal sense. The term *awake* here denotes the resurrection, as in Psalms 17: 15: "I shall be satisfied when I awake with thy likeness." The term *sleep*, in this text, most assuredly implies *death*, as it often does in the Bible. As illustrative of this use of the word *sleep*, we cite the two following texts:

"And after that he saith unto them, Our friend Lazarus *sleepeth*; but I go, that I may awake him out of *sleep*. Then said his disciples, Lord if he *sleep*, he shall do well. Howbeit Jesus spoke of his *death*; but they thought that he had spoken of taking of rest in *sleep*. Then said Jesus unto them plainly, Lazarus is dead." (John 11: 11-14).

"And the graves were opened; and many bodies of the saints which *slept* arose, and came out of the graves after

his resurrection, and went into the holy city and appeared unto many." (Matt. 27: 52, 53).

It is thought by some that the text under consideration can not refer to the general resurrection, because the language employed does not express universality. Not all, but "*many* that sleep in the dust of the earth shall awake." To this objection we reply: 1. The Hebrew term *rab*, rendered *many* in this text, implies *multitude*, and the sense of the passage seems to be, "*the multitude* of them that sleep in the dust of the earth shall awake." 2. Many who were sleeping in the dust of the earth when Daniel made this prediction arose from the dead at the resurrection of Christ. (Matt. 27: 52, 53). Those saints who then arose doubtless went with Christ when he ascended to heaven, and will return with him when He comes to judge the world. "Behold, the Lord cometh with ten thousands of his saints." (Jude v. 14). The Greek word *murias*, here rendered *ten thousands*, signifies myriads, or an immense multitude. These saints will be excepted from the general resurrection. 3. But the term *many* is sometimes used in the Bible in the sense of *all*, and indicates universality. "And he (Christ) bear the sin of many," *i. e.*, of *all*. (Isa. 53: 12). Again, "For this is my blood of the New Testament, which is shed for many (all) for the remission of sins." (Matt 26: 28). Once more, "For as by one man's disobedience *many* (all) were made sinners, so by the obedience of one shall *many* (all) be made righteous." (Rom. 5: 19).

Having now disposed of the principal objections urged against the plain teaching of Daniel 12: 2, we reach the inevitable conclusion that it affirms the endless disgrace of the wicked. The original word *olam*, rendered *everlasting* in this text, strictly signifies *endless duration*. This term is derived from *aulam*, to *hide*, *conceal*, or *keep secret*, and it implies "duration in general; sometimes finite, frequent-

ly indefinite, but generally infinite." It is fifty-nine times translated *everlasting*, one hundred and ten times *forever*, and once *eternal*. In poetry and law, and in its application to things typical, this word is often used in the sense of limited duration. But in the text under discussion it is applied to the future existence of man. Now it is a fact universally conceded, we believe, that while this word when applied to temporal things often denotes limited duration, yet it always expresses the whole of any given period. In the text under notice the prophet Daniel applies this term, not to the present state, but to the future existence of man after the resurrection. But the period of man's future existence will never end, and hence, this word here expresses unequivocally the idea of endless duration.

That endless duration is indicated by the expression "*everlasting contempt*," is completely demonstrated by the law of antithesis. "Some to *everlasting* life, and some to shame and *everlasting* contempt."

Now, it must be conceded that each member of the antithesis should be interpreted with the same latitude of meaning. But the term *everlasting*, which is applied to *life* in the first member of the antithesis in the passage before us, all concede, implies endless duration. Therefore the same term applied to *contempt* in the second member must also signify endless duration. This conclusion is logical and irresistible.

But, finally, we suggest that the use of *olam* or *everlasting* in the sense of endless duration in this text is confirmed by the fact that in the next verse evidently the same duration is expressed by the re-duplicate form *forever and ever* (*leolam vaed*). This Hebrew phraseology is compounded of *olam* and *ad*, and no combination of words in the Hebrew language more forcibly expresses the idea of endless duration. This peculiar Hebrew expression, like its cor-

responding English phrase, *forever and ever*, is never employed in the Bible in a limited sense, but it invariably implies duration without end. We are, therefore, warranted in the conclusion that the duration implied by the term *everlasting*, and which is measured by the import of the expression, *forever and ever*, is unlimited, and, hence, this text most palpably teaches the endless disgrace of the wicked.

3. "And these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. 25: 46). The words *everlasting* and *eternal*, in this text, are both rendered from the Greek *aionios*. Now it is conceded on all hands that the phrase "eternal life," or "everlasting life," which occurs forty-five times in the New Testament, implies life without end. But if the term *everlasting*, or *aionios*, in the text, signifies *without end*, when applied to the future life of the righteous, it must also have the same signification in the same text when applied to the future punishment of the wicked. The phrase "*everlasting punishment*" is here contrasted with "*life eternal*." "In antithetical language, one member of the antithesis should be understood with as great a latitude of meaning as the other." Hence, it follows incontrovertibly that the endless punishment of the wicked, and the endless life of the righteous are taught in this text with equal certainty and clearness. It must be evident to every rational mind that when the term *everlasting*, or the Greek *aionios*, in the same breath, and by the same speaker, is applied to the final destiny of the righteous and the wicked, it must have one and the same signification. Hence, if unending life is to be enjoyed by the righteous, punishment without end is to be inflicted on the ungodly. This conclusion is palpable and incontrovertible. Therefore the future punishment of the wicked will never cease. Webster defines punishment

as follows: "Any pain or suffering inflicted on a person for a crime or offense, by the authority to which the offender is subject, either by the constitution of God, or of civil society."

Will the reader please note that *punishment* implies *pain* or *suffering*. Now, it is obvious that in the absence of consciousness there can be no pain or suffering; hence, in the absence of consciousness there can be no punishment. Therefore when consciousness ceases, punishment must necessarily cease. But the Savior has most emphatically taught that the future punishment of the wicked will never terminate; hence, we must inevitably conclude that the wicked will never cease to exist in a state of consciousness. This argument is logical and unimpeachable. The Greek term *kolasis*, rendered punishment in this text, occurs but twice in the New Testament. It is found in 1 John 4: 18, where it is translated *torment*. "There is no fear in love, but perfect love casteth out fear; because fear has torment." This term undoubtedly implies torment in the text under consideration. The Son of God has then given us the most positive assurance that the wicked will possess consciousness in a future state of existence, and that their punishment or torment will never end.

4. Mark 9: 43-49: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire; where

their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt." This text speaks for itself. The term *gehenna*, which is rendered hell in this passage, is a word of Hebrew extraction, and literally signifies *the valley of Hinnom*. This valley was a short distance southeast of Jerusalem, and was once used for those abominable sacrifices in which the idolatrous Jews caused their children to pass through the fire of Moloch. A place in this valley was called Tophet, where it is supposed they offered their children in sacrifice to this idol, burning them alive. The valley of Hinnom, having been the scene of the most intense suffering, was employed by the Savior to denote the future and everlasting punishment of the wicked. Materialists tell us that, inasmuch as *gehenna* was anciently among the Jews the name of a place of limited or temporal punishment, or suffering, it can not be used in the New Testament to express interminable woe. The fires of the valley of Hinnom did not always continue to burn; hence, they conclude that *gehenna* or *hell* does not denote everlasting misery. In reply, we would remind them that all the words used in the New Testament to indicate the eternal bliss of the righteous, were originally applied to temporal places and things.

Paradise was originally employed to denote the delightful abode of man in his primitive state, and the term *Heaven*, originally, signified *the air*. Now, if the terms *Heaven* and *Paradise* can be used to express the future and eternal bliss of the saints, so may also the word *gehenna* be employed to designate unending punishment inflicted on the wicked. And most assuredly such is the case. In the text under consideration, the Savior employs the expressions "*hell*," "*hell fire*," and "*fire that never shall be quenched*," as equivalent. In Matt. 18: 8, the same idea is

expressed by the phrase "*everlasting fire*." But the expressions "*hell*," "*hell fire*," "*fire that never shall be quenched*," and "*everlasting fire*," are contrasted with the phrases "*enter into life*," and "*enter into the kingdom of God*." Now, the phrase "*enter into life*," undoubtedly signifies "to enter into eternal life."

We read Matt. 19: 16: "And behold, one came and said unto him, Good Master, what good thing shall I do that I may *have eternal life*?" Jesus responded, "If thou *wilt enter into life*, keep the commandments." The reader will observe that "to have eternal life," and "to enter into life," in the style of the Savior, are expressions of equivalent import. Finally the young man went away disobedient, whereupon the Savior said, "A rich man shall hardly enter into the kingdom of heaven." Now, it must be evident to every unbiased mind that the phrases "*have [inherit] eternal life*," "*enter into life*," and "*enter into the kingdom of God*," are equivalent. Hence, if the expression "*eternal life*" implies life *without end*, then evidently "*hell*," "*hell fire*," "*fire that never shall be quenched*," and "*everlasting fire*," used in contrast with the phrases "*enter into life*," or "*eternal life*," must also denote unending punishment or suffering. This conclusion is unavoidable.

The term *gehenna*, which occurs twelve times in the New Testament, invariably denotes punishment or suffering. It is found in the following texts: Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; James 3: 6. The expressions "*the unquenchable fire*," and "*the everlasting fire*," are never once in the New Testament applied to anything temporal or limited. They are invariably employed in reference to future punishment. In the day of judgment, the Son of God shall say unto the wicked, "Depart from me, ye cursed, into the everlasting fire prepared for the devil and his angels." Matt. 25: 41. The

term *fire* in this text evidently denotes or symbolizes the future punishment of the wicked, and the word *everlasting* expresses the duration of this punishment. But the term *everlasting*, when applied to punishment, Matt. 25: 46, it must be conceded on all hands, signifies *unending*; hence, it must have the same meaning when applied to *fire*, which is evidently used in the text last cited to indicate punishment.

5. Luke 12: 10: "And every one who shall speak a word against the Son of Man, it shall be forgiven him, but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. (Revised Version).

The phrase "shall not be forgiven," can not be restricted in its import to the present life, but it comprehends the endless duration of the future life. It is equivalent to the expression, *shall never be forgiven*. It must be evident to every intelligent person that if the blasphemer against the Holy Spirit should be forgiven at any period of the future, the words of the Savior would be proved false. And it is also certain that so long as the blasphemer against the Holy Spirit is not forgiven he is obnoxious to punishment. Hence, the language of Christ in this text implies the endless punishment of every one guilty of the offence named. Matthew records this saying of Jesus as follows:

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come." (Matt. 12: 32, Revised Version). Materialists sometimes assume that the phraseology, "*this world* and that which is to come," refers to the Jewish and the Christian dispensations. We aver that this language in no text of the New Testament can be properly thus applied. We find the same phraseology in Eph. 1: 21: "He (God) raised him (Christ) from

the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Evidently "this world and that which is to come," here refers to the natural world and the spiritual world, and this phraseology most certainly expresses the utmost period of man's existence, both in this life and the life to come. It therefore manifestly implies endless duration. This view is fully confirmed by the record as given by Mark, "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark 3: 29, Revised Version). Instead of the words "Is guilty of an eternal sin," the version of King James says, "Is in danger of eternal damnation."

This text forever settles beyond the shadow of doubt the true import of the parallel passages in Matthew and Luke, already cited, and by two-fold and unambiguous testimony places the doctrine of endless punishment on a basis of the most positive assurance. The term *aion*, which literally signifies *eternity*, is connected in this text with a negative, thus, *ouk echei aphesin eis tou aiona*, i. e., literally rendered, "Hath not forgiveness *in eternity*, or *forever*," which is equivalent to "hath *never* forgiveness." It would be difficult to employ language that would more forcibly express the idea of eternal endurance. But this view is still further substantiated and strengthened by the use of the expression, "*eternal sin*," or as it is in the Authorized Version, "*eternal damnation*," which we think preferable. The term *aionios* (eternal) used in this clause, uniformly signifies endless duration in the New Testament when applied to the future.

We now have before us the testimony of Luke, Matthew, and Mark, as to the eternal destiny of the blasphemer

against the Holy Spirit. Luke expresses the idea of unending endurance by a simple declaration, the natural and obvious import of which is without qualification, and which must, therefore, be extended through all futurity. Matthew intensifies the idea of endless duration by specifically referring to the present and the future state, or "this world and that which is to come." Mark exhibits the climax of evidence by the use of two words which invariably, in the New Testament, when applied to the future state, imply duration without end. The four varied forms of expression found in the language of the three inspired penmen now referred to most indubitably teach with all possible intensiveness the everlasting doom and unending condemnation of those who blaspheme against the Holy Spirit.

6. "Who (*i. e.*, the wicked) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 9). Macknight renders this text thus: "Who shall suffer a just punishment—an everlasting destruction from the presence of the Lord, and from the glory of his power." The following is a literal construction of the original of this passage: "Who shall suffer as punishment—an everlasting destruction from the presence of the Lord, and from the glory of his power."

The intelligent reader will at once perceive that the phrase "*everlasting destruction*" is synonymous with the term "*punished*" or "*punishment*." The punishment of the wicked is here declared to be "*everlasting destruction*." But punishment, as has been fully shown, implies pain or suffering. Hence, the term *destruction*, which is here used as a synonym of punishment, can not signify *annihilation*, as Materialists affirm. But what is the destruction with which the wicked are to be punished? Let the Bible be

its own expositor. Let Paul interpret the meaning of destruction when employed to designate the future punishment of the wicked. Rom. 2: 6-9: "Who will render to every man according to his deeds; * * * unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, tribulation and anguish*, upon every soul of man that doeth evil." Paul here testifies to the saints at Rome, that the wicked shall be punished with "*indignation and wrath, tribulation and anguish*." But to the saints at Thessalonica, in the text under consideration, he testifies that the wicked shall be punished with *destruction*. Therefore, *destruction*, when used to indicate the future punishment of the wicked, is synonymous with "indignation and wrath, tribulation and anguish," or else the Apostle has taught contradictory sentiments touching the final destiny of the wicked. But even Materialists will not affirm that Paul contradicts himself; hence we are led to the inevitable conclusion, that the future destruction of the wicked will be "indignation and wrath, tribulation and anguish." But how long are the wicked to suffer "indignation and wrath, tribulation and anguish?" Let Paul tell. "Who shall be punished with *everlasting* destruction," or by substituting Paul's own definition of destruction, "Who shall be punished with *EVERLASTING indignation and wrath, tribulation and anguish* from the presence of the Lord, and from the glory of his power." Materialists themselves acknowledge that the term *everlasting* in this text is used without limitation; hence, the "*tribulation and anguish*" of the wicked will never cease. But tribulation and anguish imply consciousness, therefore the wicked will forever exist in a conscious state. This argument can never be set aside. The reader can now see the utter groundlessness of the assumption that the term *destruction*, when employed to express the

future punishment of the wicked, signifies *annihilation*. Materialists assert that inasmuch as the Lord is everywhere present, if the wicked are punished with destruction *from* the presence of the Lord, they must be blotted out of existence. Let us for a moment look at this sophistical reasoning. Gen. 3: 8: "And Adam and his wife hid themselves *from* the presence of the Lord God," *i. e.*, according to Materialism, Adam and his wife were blotted out of existence!! Gen. 4: 16: "And Cain went out *from* the presence of the Lord," *i. e.*, according to Materialism, Cain was *annihilated!!* Job 1: 12: "So Satan went forth *from* the presence of the Lord," *i. e.*, according to Materialism, Satan was *blotted out of existence!!* Such is a specimen of the argumentation used in support of the Materialistic theory.

7. "Raging waves of the sea, (referring to certain false teachers and their apostate followers) foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness *forever*." (Jude v. 13). "And the smoke of their torment (*i. e.*, the torment of those who worship the beast and his image) ascendeth up *forever and ever*." (Rev. 14: 11). "And the devil that deceived them (*i. e.*, the nations of Gog and Magog) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night *forever and ever*." (Rev. 20: 10).

In the first of these texts the word *forever* is a translation of *aion*, which, according to its etymology and primitive usage, signifies existence absolute and eternal. This word is compounded of *aei*, *always*, and *on*, *being*, which is the present participle of the neuter verb *eimi*, *to be*, and, hence, the term *aion* literally implies *always being*. Plato designates the supreme God, Ho ON, *i. e.*, THE BEING, or the self-existent *One*. When used without limitation of

time and circumstances, this word is to be taken in an absolute sense, and imports unlimited existence.

The term *aei*, *always*, when not limited to any particular time, indicates an unending period, and, hence, the union of these two terms in the word *aion* expresses in the strongest manner possible the sense of absolute and unending existence. Aristotle, the celebrated Grecian philosopher, who flourished several centuries before the Christian era, after exploring all branches of Grecian literature, in describing the residence of the gods in the highest heavens, used the following language:

“It therefore is evident that there is neither place, nor vacuum, nor time beyond. Wherefore the things that are not by nature adapted to exist in place; nor does time make them grow old; neither under the highest heavens is there any change of any one of these things, they being placed beyond it; but unchangeable and passionless, having the best, even the self-sufficient life, they continue through all (*aiona*) eternity. For, indeed, the word itself, according to the ancients, divinely expressed this. For the period which comprehends the time of everyone’s life, beyond which, according to nature, nothing exists, is called his (*aion*) eternity. And for the same reason also, the period of the whole heaven, even the infinite time of all things, and the period comprehending that infinity, is (*aion*) eternity; deriving its name from *aei einai*, *always being*, immortal and divine. Whence also it is applied to other things, to some, indeed, accurately, but to others in the lax signification of being and even life.” (De Coelo, Lib. I. Cap. 9).

According to the testimony of this distinguished Grecian sage, the term *aion*, in its etymological import, and when “applied accurately” implies *eternity*, or *endless du-*

ration. Mark his words, "for, indeed, the word itself, according to the *ancients*, divinely expressed this," *i. e., eternity*. The testimony of these ancient Greek writers is unimpeachable. But we are told that *aion* in classical usage is sometimes employed in the sense of limited duration. Aristotle admits this fact, but maintains that this word can be so used only by giving to it a "lax signification." Like the terms *everlasting* and *eternal*, the word *aion*, and also the adjective form *aionios*, have secondary meanings, and are sometimes used in an accommodated and limited sense, but such usage by no means militates against the fact that these words strictly and literally imply duration without end. Among the true canons of interpretation the following general rule exhibits a principle of exegesis universally conceded by scholars:

"The literal signification of words and phrases is not to be departed from, unless the context or general usage imperiously demands it."

In the first text cited in this paragraph *aion* is used singly as the object of the preposition *eis*—(*eis tou aiona*) and is properly rendered "forever" or *through eternity*. In the second and third texts cited in this paragraph *aion* is reduplicated—(*eis aionas aionon*, and *eis tous aionas tou aionon*, respectively)—and is properly rendered "forever and ever."

This reduplication in Greek and English uniformly, specifically, and intensively implies endless duration, in the New Testament. No other phraseology or form of words found in these languages so vigorously and emphatically expresses eternal endurance. The Greek phrase under consideration is found in the Septuagint as the translation of the Hebrew *leolam vaed*, also corresponding with the English phraseology *forever and ever*, and there, as in the New Testament, it uniformly and in the most forcible

manner signifies *eternity*. As already seen, the Greek word *aion*, when used singly and in simple construction with the preposition *eis*, expresses *endless duration*, and this signification is not changed, but simply intensified, when this term is reduplicated. The truth of this statement will be apparent from the following texts:

“The Lord is King *forever and ever*.” (Psalms 10: 16).
 “Therefore the people shall praise thee *forever and ever*.”
 (Psalms 45: 17). “This God is our God *forever and ever*.”
 (Psalms 48: 14).

In the Septuagint in each of these texts we find *aion* in its simple construction followed by its reduplicate form. The original terms here employed are literally and properly rendered, “*forever; even forever and ever*,” thus conclusively demonstrating that *aion* in its simple construction signifies endless duration, but with less intensiveness than when in its reduplicate form. In its reduplication *aion* occurs twenty-three times in the New Testament, and is three times applied to the future torments of the wicked. This term occurs in the Greek New Testament one hundred and twenty nine times, and is rendered *forever* twenty-eight times; *ever*, once; *evermore*, twice when used singly and once when reduplicated; *forever and ever*, twenty-two times in reduplication; with a negative, *never*, eight times; *eternal*, twice; *course*, once; *ages*, twice; and by metaphor, *world*, thirty-nine times. Its Hebrew equivalent *olam* occurs in the Hebrew Scriptures more than three hundred times. The adjective *aiônios*, derived from *aion*, is found seventy-one times in the New Testament, and is sixty-seven times rendered *eternal* or *everlasting* in the Authorized Version. It must be evident to every rational mind that when the original terms rendered *everlasting*, *forever*, etc., are applied to temporal or mundane things, they are used figuratively. Thus we have the expressions “everlasting

hills," "everlasting mountains," etc. It has been clearly shown that the Greek terms *aion* and *aionios* literally import duration *without end*.

"These terms occur in the Old and New Testaments some six hundred and eighteen times; of which extraordinary sum they are properly and literally translated in the common version *five hundred and eight times by the strongest terms in human speech indicative of endless duration.*"

These terms are sixty-one times employed in the New Testament to denote the continuance of the happiness of the righteous, and they are fifteen used times to express the duration of the punishment of the wicked. Now, it is conceded on all hands, that when these terms are applied to God's being, his glory, or his praise, they denote duration *without end*. And when they are employed to indicate the duration of the happiness of the righteous in a future state, all agree that they are to be taken in their natural and full import. By what rule of interpretation, then, or by what canon of criticism, are these words represented as denoting limited duration when applied to the misery of the wicked in the future?

It is obvious that when these terms are used in reference to the same state, they must have the same import whether applied to the destiny of the righteous or the wicked. Therefore, if these words in sixty-one instances, when applied to the future happiness of the righteous, imply duration without end, they must also have the same import when fifteen times applied to the future punishment of the wicked. This conclusion is logical and irresistible.

It has already been shown that *gehenna* and the "everlasting or unquenchable fire," are the same. The "lake of fire" is also identical with *gehenna*. The King will say to those on the left hand, "Depart from me, ye cursed, into

the everlasting fire prepared for the Devil and his angels." (Matt. 25: 41). And we are informed in Rev. 20: 10, that the Devil is to be cast into the "lake of fire." Hence, the terms *gehenna*, *the everlasting fire*, and *the lake of fire* are equivalent in meaning, and imply eternal duration.

We conclude the discussion of this important theme by emphasizing the fact that Christ and his apostles in referring to the final punishment of the wicked use the most appropriate and strongest words and phrases in human speech expressive of endless duration. If the language they employed does not express endless punishment, then all words are certainly powerless to do so. These religious teachers knew that the great majority of Bible students would understand them to teach the endless punishment of the wicked. Hence, if they did not indorse this view, they purposely deceived by intentional false teaching. But Christ and the apostles were not deceivers, but were honest and truthful, and taught as they believed and, therefore, the conclusion is inevitable that the punishment of those who die in their sins will be as lasting as eternity.

SECTION II.—EXAMINATION OF ARGUMENTS USED IN FAVOR OF THE ANNIHILATION OF THE WICKED.

1. DEATH.—Materialists assume that *death* when applied to man denotes *annihilation* or *extinction of being*. The candid reader will readily perceive, however, that this assumption is utterly groundless. Rom. 8: 6: "For to be carnally minded is death, but to be spiritually minded is life and peace." Eph. 2: 1: "And you hath he quickened who were dead in trespasses and sins." Isa. 59: 2: "Your iniquities have *separated* between you and your God." Those, then, in the present life, who, on account of sin, are separated from God, are *dead*, but yet

they possess both being and consciousness. Again, Col. 3: 2, 3: "Set your affections on things above, not on things on earth. For ye are *dead*, and your life is hid with Christ in God." Rom. 6: 7: "For he that is *dead* is freed from sin." All in the present state of existence, then, who are freed or separated from sin, are dead, yet most assuredly they live, move, and have a being! The Bible contemplates all men who dwell upon the face of the earth as being both *dead* and *alive*. 1 Tim. 5: 6: "But she that liveth in pleasure, is dead while she liveth." Matt. 8: 22: "Let the dead bury their dead." Rev. 3: 1: "Thou hast a name that thou livest, and art dead." The Apostle James says: "The body without the spirit is dead." James 2: 26. In regard to man's departure, Solomon says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Hence the term *death*, when used in reference to man's departure from this world, implies the separation of body and spirit. It has already been fully shown that death does not terminate the existence of the human spirit. Concerning the dead the Savior says: "All live unto God." Luke 20: 38. And again, "The rich man also died, and was buried; and in *hades* he lifted up his eyes, being in torments." Hence, death neither implies non-existence nor the extinction of consciousness. The Savior and the Apostle Paul have put an eternal veto upon the notion that death denotes *annihilation*. John 12: 24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," *i. e.*, according to Materialism, "Except a corn of wheat fall into the ground and be *annihilated*, it abideth alone; but if it be *annihilated*, it bringeth forth much fruit!!" 1 Cor. 15: 36: "That which thou sowest [the grain you sow] is not quickened except it die," *i. e.*, according to Materialism, "The grain you sow will not grow, except it be *anni-*

hilated!!” Now, these texts most clearly and forcibly teach that death does not imply extinction of being. Rev. 20: 14: “And death and *hades* [*i. e.*, the inmates of the *grave* and *hades*] were cast into the lake of fire. This is the second death.” Here again we have the idea of *separation*. To be cast into the lake of fire from the presence of the Lord, and from the glory of his power, constitutes the second death. The reader will now perceive that the assumption that death, when applied to man, implies the extinction of his entire being, is as destitute of foundation as the baseless fabric of an idle vision.

2. DESTRUCTION.—It is also affirmed by the advocates of Materialism that the terms *destroy* and *destruction*, when employed with respect to man, imply annihilation or extinction of being. But even a cursory examination of the scriptural use of these terms will serve fully to expose the utter groundlessness of this assumption. These words in the New Testament are represented by eleven different Greek terms, and in the Old Testament they are translated from about forty Hebrew terms. We will now proceed to show that the terms *destroy* and *destruction* do not imply extinction of being when applied to man. Jer, 23: 1: “Wo be unto the pastors that destroy and scatter the sheep of my pasture!” Most assuredly destroy does not denote annihilation in this text. Hos. 4: 6: “My people are destroyed for lack of knowledge,” *i. e.*, according to Materialism, “My people are *annihilated* for the lack of knowledge!!” The people referred to in this text were destroyed, but yet evidently they lived, moved and had a being. Rom. 3: 14-16: “Whose mouth is full of cursing and wickedness; their feet are swift to shed blood; destruction and misery are in their ways.” The term destruction is here evidently applied to the living, and *destruction* and misery are represented as existing together. Hence, destruction does not

imply the extinction of consciousness. The Greek term *apollumi*, which is commonly rendered "destroy," or "perish," and which Materialists affirm signifies "to annihilate," is found in the following texts: Matt. 10: 5, 6: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the *lost* sheep of the house of Israel," *i. e.*, according to Materialism, "go to the *annihilated* sheep of the house of Israel!!" Matt. 18: 11: "For the Son of Man is come to save that which was *lost*," *i. e.*, according to Materialism, "The Son of Man is come to save that which was ANNIHILATED!!" Luke 15: 4: "What man of you having an hundred sheep, if he *lose* one of them, doth not leave the ninety and nine in the wilderness, and go after that which is *lost*, until he find it?" Or according to Materialism, "What man of you, * * * if he *annihilate* one of his sheep, doth not leave the ninety and nine, and go after that which is *annihilated*!!" 2 Cor. 4: 3: "If our gospel be hid, it is hid to them that are *lost*," *i. e.*, according to Materialism, "it is hid to them that are *annihilated*!!" The Greek term *diaphthiro*, which is also rendered "destroy," occurs in 1 Tim. 6: 5: "Perverse disputings of men of *corrupt* minds," *i. e.*, according to Materialism, "Perverse disputings of men of *annihilated* minds!!" *Phthiro* is found 2 Cor. 7: 2: "We have *corrupted* no man," *i. e.*, according to Materialism, "We have *annihilated* no man!!" It is probably unnecessary to carry our investigations further at present. The reader will perceive that the terms *destroy* and *destruction* are applied to man in the present state of existence; hence, they do not imply *annihilation*. Destruction evidently denotes *ruin*. Man may be ruined or destroyed in the present life, and evidently, as has been fully shown, everlasting punishment from the presence of the Lord, and from the glory of his power, will constitute the destruction

of the ungodly in the world to come. Therefore the position of Materialists relative to the import of the terms *destroy* and *destruction*, when employed to denote the final destiny of the wicked, is without the shadow of support from the Sacred Oracles of heaven.

3. PERISH.—The term *perish*, when applied to man, is equivalent to “*die*,” or to “*be destroyed*,” hence, it does not imply *annihilation* or *extinction of being*. In fact, the term *perish*, with one single exception (Acts 13: 44), is invariably represented by the identical Greek words which are translated “*die*” and “*destroy*,” hence, of course, it is employed as a synonym of these terms.

4. CONSUME, DEVOUR, BURN UP.—The words *consume* and *devour* are, for the most part, employed in the sense of “*kill*” or “*destroy*.” Thus men are said to be *consumed* and *devoured* by the sword. Isa. 31: 8; Jer. 2: 30. These terms are almost invariably used to indicate natural or temporal death, as in the following texts: Psalms 37: 19, 20: “In the days of famine, they [the righteous] shall be satisfied; but the wicked shall perish [*die*], and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into smoke shall they *consume away*.” Here the wicked are represented as being consumed in the earth by famine. Again, Psalms 104: 35: “Let the sinner be *consumed* out of the earth, and let the wicked *be no more* [on the earth].” The term *devour* is used in 1 Peter 5: 8, to denote moral or spiritual death. “The devil, as a roaring lion, walketh about, seeking whom he may *devour*.” Those who persistently engage in the service of sin are *devoured* in the present state of existence, *i. e.*, they are *ruined* by sin. The expression “*burn up*” is often employed to indicate or symbolize *destruction* or *ruin*. Touching the destruction of Babylon, we read, Isa. 47: 14, “Behold, *they shall be as stubble; the fire shall burn them; they shall not*

deliver themselves from the power of the flame; there shall not be a coal to warm at, or a fire to sit before it." The sword, and not fire, however, was the instrument by which the inhabitants of Babylon were destroyed. Concerning the destruction of Jerusalem, the prophet of the Lord says, Mal. 4: 1, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up* [either by sword, or famine, or captivity], saith the Lord of host, *that it shall leave them neither root nor branch,*" i. e., that neither *man* nor *child* shall escape. Again, 2 Pet. 3: 10: "The earth also and the works that are therein shall *be burned up.*" Do Materialists believe that the earth will be *annihilated* or *blotted out of existence* in the last time? The terms under consideration, when applied to man, are evidently employed to denote or symbolize *ruin, destruction* or *death*, but never as indicative of *non-existence* or *annihilation*. Will the reader please collate Jer. 5: 14; Obad. 18; and Matt. 3: 12?

5. END.—Heb. 6: 8: "Whose *end* is to be burned." Phil. 3: 19: "Whose *end* is destruction." It is asserted by the advocates of Materialism that if the wicked have an *end*, they must be *annihilated*. But what of the righteous? Psalms 37: 37: "Mark the perfect man, and behold the upright; for the *end* of that man is peace." Thus Materialists would annihilate forever both the righteous and the wicked!!

CONCLUDING REMARKS.

The attentive reader will now perceive that the entire superstructure of Materialism is based upon false assumptions. 1. Materialists *assume* that the terms *life* and *exist-*

ence are synonymous, as also the words *death* and *non-existence*. They assert that the opposite of *life* is *non-existence*. We will now show that *life*, when used to denote the reward promised to the righteous, implies more than simple or mere *existence*. Prov. 8: 35: "Whoso findeth me findeth *life*." Do not the wicked *exist* before they enjoy the favor of God? Matt. 19: 17: "If thou wilt enter into *life*, keep the commandments." According to Materialism, the young man to whom the Savior addressed this language had not even an *existence*!!

We will substitute *existence* for *life* in a few texts. John 6: 53: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no *existence* in you." Rom. 8: 6: "To be spiritually minded is *existence* and peace!" 2 Cor. 5: 4: "That mortality might be swallowed up of *existence*!!" 2 Tim. 1: 10: "Who hath brought *existence* and immortality to light through the gospel!" 1 John 5: 12: "He that hath the Son, hath *existence*, and he that hath not the Son of God, hath not *existence*!!" Hence, according to Materialism, there are none in *existence* out of Christ; therefore all are in Christ, and, consequently, all will be saved. Thus Materialism becomes a handmaid to Universalism. Life and *eternal life*, as promised to the righteous, imply *happiness* or *bliss* as well as *existence*. Hence, while the wicked will have *eternal existence*, only the righteous will enjoy *everlasting life*.

2. Materialists *assume* that the terms *death*, *destruction*, *perish*, etc., imply *annihilation*. We leave the reader to judge whether this position has not been shown utterly devoid of Bible testimony.

3. Materialists almost invariably cite the language of the Old Testament in support of their favorite theory. They fancy they can learn much more in respect to the final destiny of man from the patriarchs and prophets than from Jesus

Christ and the apostles. They adduce their testimonies from writers who lived before life and immortality were brought to light through the gospel. They explain the gospel by the law, the substance by the shadow, the reality by the figure. They make the obscure and figurative language of David, Solomon, and the Old Testament prophets, a key to ascertain the import of the plain, unambiguous teachings of the Savior and the apostles. Materialism claims but little support from those sacred penmen who lived after the darkness of the earlier ages was dispelled, and the true doctrine concerning the future and final destiny of man was fully developed. This system flourishes much better among the types and shadows of the law, and the imagery of the prophets, than among the effulgent rays of the Sun of Righteousness. The darkness of former ages is much more congenial to the system of Materialism than the meridian glory of the gospel of the Son of God. "Wo unto them who call evil good, and good evil; that put darkness for light, and light for darkness."

For the following reasons, the system of human Materialism should be deprecated by every sincere lover of Christianity: 1. Materialism virtually denies the divinity of Jesus Christ. 2. It degrades man to a level with the brute. 3. It divests the Christian system of its spirituality. 4. It saps the foundation of the Christian hope by a virtual denial of the resurrection of the dead. 5. It casts a cloud of gloom over the future prospects of the Christian pilgrim. 6. It nullifies the denunciations and maledictions pronounced upon the ungodly in a future state. 7. It is directly antagonistic to the teachings of the Bible and, hence, it leads to open infidelity.

We have now submitted such evidence from the Sacred Scriptures as we deem expedient to establish the positions

affirmed in this volume in relation to man's present constitution and his eternal destiny beyond the grave.

We request the reader to examine well the Bible testimonies against the doctrine of modern Materialism which we have presented, and decide as to their true value. We believe that man is destined to exist forever. After the decisions of the final judgment shall have been rendered, and the saints shall have entered the Holy City to enjoy its bliss forever and ever, yet still, "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters and whosoever loveth and maketh a lie." From the mount of God in thrilling tones the Omniscient Judge ratifies the ultimate and everlasting destiny of both saint and sinner in the following language:

"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Here the curtain drops forever, and the pen of divine inspiration ceases its records in relation to the sad fate of the finally impenitent. Without the city, and forever debarred from entering within its pearly gates, they are left to suffer their final and everlasting doom.

May God graciously grant that both reader and writer may be ultimately brought beyond the sorrows, cares, disappointments, and perplexities of this inconstant life, to the full enjoyment of the inexpressible delights and beatific joys of Paradise forever made vocal by the songs of the redeemed.

CHAPTER VII.

THE FRUITS OF MATERIALISM.

“The tree is known by its fruit.”—*Jesus*.

1.—MATERIALISM IS PRACTICALLY VALUELESS.

THE doctrine of Materialism is simply a *theory*. It possesses no *practical* features whatever. It is a theory that bears no direct relation to any Christian duty. It ignores every command found in the Bible, and it is as silent as the grave in relation to the practical virtues that should adorn and dignify the character of every true follower of Christ. It has no word of comfort for those who are burdened with the cares and anxieties of life. It neither feeds the hungry, nor clothes the naked. It is solely *theoretical*, and has not within its entire range a single *practical* thought. It assumes to present a basis of religious faith, but not of religious practice. It does not even claim to enter the domain of a practical Christianity, but is satisfied with the presentation of a mere theory in relation to the constitution of man.

Now, it will be conceded by everyone that theories are beneficial or detrimental in proportion as they have a bearing for good or evil on the lives of their adherents. Any theory that does not bear *practical* fruit is of little or no value to man. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Not to him

who simply *believes* a theory, but to the *doer* of the word is the promise of a rich blessing given. It is then plainly evident that the dogma of Materialism is of no *practical* value to any human being. To believe that man is wholly material, and that like the brute, his entire being is extinguished by death can certainly make no one more loyal to God or more obedient to the requirements of the gospel of Christ. Faith in Materialism makes no one better or happier. It neither elevates the affections, purifies the heart, nor lifts the soul to God. It exhibits no motives leading to a higher degree of piety and godliness; it inculcates no principle of virtue that tends to the formation of a symmetrical Christian character. It is devoid of every practical element characteristic of every true and noble Christian life. In opposition to other theories, it presents no facts that tend to superinduce faith in Christ; it addresses to the impenitent no new or superior motive to repentance, nor does it hold forth before a lost and perishing world any special obligations of obedience to the gospel of Christ. As a theory it is neither life-possessing, nor life-giving. From a practical standpoint it is certainly unworthy of acceptance, and, while it leads to a jargon of profitless words that engender strife, it fails to impress upon the tablets of the understanding the necessity of a holy life.

2.—MATERIALISM DEGRADES HUMANITY AND IMPAIRS THE TRUE DIGNITY OF CHRIST.

Materialism teaches that man is composed wholly of matter, and that in reference to the constituent elements of his being he possesses no superiority over the brute. This doctrine assumes that death results in the extinction of man's entire being—body, soul, and spirit. The word

of God affirms on the other hand that "God forms the spirit of man within him," that "The spirit of man goeth upward, and the spirit of the beast goeth downward to the earth," and that at death, "The dust [body] shall return to the earth as it was, and the spirit shall return unto God who gave it."

Science and reason also lift a commanding voice in attestation of the truthfulness of the Bible teaching with respect to the constitution of man. These witnesses testify that man possesses many characteristics which clearly distinguish him from the brute. Materialists tell us that mind is merely a function of matter, while the Bible and science teach that mind or spirit and matter are distinct substances, and that spirit existed before matter. The immeasurable difference between man and the brute is one of *quality or kind*, and not simply one of *degree*. We will now specify some of the mental characteristics belonging to man which are wanting in the brute.

1. Man uses artificial language—the brute does not and can not. 2. Man can reason abstractly—the brute can not. 3. Man is a scientific being—the brute is not. 4. Man is progressive—the brute is not. 5. Man possesses a conscience—the brute does not. 6. Man has a moral nature—the brute has not. 7. Man possesses a religious instinct—the brute has not a trace of this element. These characteristics, with others that might be designated, form a spanless chasm between man and the brute, and clearly indicate the superior nature of man. In common with the lower species of animals, man possesses a physical body, and a carnal nature; but unlike these he possesses a *spiritual* nature, by which he is allied to the exalted intelligences of heaven, and stamped with the image of the eternal God. "In the image of God made he man;" "God is a spirit," and, hence, man in his spiritual nature only

could be made in the image of God. "Made a little lower than the angels" and endowed with high and noble mental qualities, man holds an elevated position among the intelligences of the universe. With respect to the constitutional elements of his being, Materialism classes man with the beasts that perish, and consigns the human spirit to utter non-existence at death. It divests man of the noblest element of his being, and dogmatically asserts that he is composed entirely of matter. This system not only brutalizes man, but it also reduces the Son of God to a mere animal. It assumes that Christ was wholly material, and that in death he ceased to exist—body, soul, and spirit. It thus virtually denies the pre-existence of Christ, and robs him of his true divinity. Divinity can not die and become extinct. "Before Abraham was," said Jesus, "I am." He was with the Father before the worlds were, and in his final struggle with death, he committed his spirit into the hands of his Father, and, doubtless while his body was consigned to the grave, his sinless and incorruptible spirit entered the abode of the blessed in Paradise.

This gross system also teaches that God is a material being. The Savior emphatically declares, on the other hand, that God is *spirit*. Spirit and matter are two distinct substances, and have no properties in common. It is certain that man can not resolve spirit into matter. Spirit antedated matter, as is fully shown in the following chapter of this volume, and it may therefore exist independent of matter. Materialists teach that the mind and brain are identical, and they affirm the non-existence of spirit, or mind, in the absence of organized matter in the animal kingdom. We reply that the brain is simply the instrument, but not the producer of thought. "Our consciousness in this life is an embodied consciousness." The brain

may become deranged by disease so that it can not respond to the will of the spirit, or it may be entirely destroyed, and yet the existence of the mind or spirit will not be affected. The destruction of the musical instrument does not terminate the existence of the musician, nor does the derangement of the telegraphic instrument indicate any impairment of the powers of the operator.

3.—MATERIALISM HAS NO SAVING POWER, BUT IT OCCASIONS STRIFE AND DIVISION IN THE FAMILY OF GOD.

If the doctrine of Materialism be true, what of it? If man is composed wholly of matter, and if the dead are unconscious, what are the resulting benefits? A man can doubtless be a Christian and believe in the doctrine of Materialism, although the adherents of infidelity almost invariably hold this dogma. The acceptance of Materialism makes no one a Christian; nor does it tend to augment the virtues of the true followers of Jesus Christ. Faith in Materialism is not a condition of salvation, and this doctrine constitutes no part of the faith once for all delivered to the saints by the ambassadors of Christ.

Many who advocate Materialism have held it as a fundamental doctrine of Christianity, and some have made its acceptance a test of Christian fellowship. Thus, in numerous instances it has been the occasion of strife and dissension among Christians, and not infrequently it has produced division and added one more to the multitudinous sects that distract the church of Christ and destroy the unity of the children of God. Divisions in the family of God are manifestly in direct conflict with the plain teaching of the Bible. Not one text can be cited that authorizes a single division in the church of Christ. "Neither

pray I for these (the apostles) alone," said the immaculate Savior, "but for them also which shall believe on me through their word; *that they all may be one*; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; *that they may be one, even as we are one.*" (John 17: 20-23). The teaching of the Holy Spirit by the apostle Paul is in strict accord with the solemn utterance of the Prince of Life. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing, and that there be no divisions among you*; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1: 10).

In open conflict with the unambiguous teaching of Christ and his chosen ambassadors, and simply upon the merits of the doctrine of Materialism, the advocates of this system urge the propriety of division in the ranks of God's people. If the doctrine of Materialism be true, it evidently contains no saving efficacy or power. It forms no part of the true foundation of the church of Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." The Divinity and Christhood of Jesus constitute the central truth of the Christian system, the creed of Christianity, the sole foundation of the church of Christ. This great central truth can have no rival. The theory of Materialism has no place in the basis of Christian unity and, hence, it can not be made a test of Christian fellowship. Men may be Christians whether they accept or reject the system of Materialism. Even, if true, its acceptance is non-essential to salvation. It is in no sense the object of saving faith, nor does it enter as an element in the formation of a true Christian character. It is sinful to make any merely speculative and theoretical notion

the occasion of dissension and division among the saints. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned." (Rom. 16: 17).

Upon the supposition that the theory of Materialism be true, it can not be assigned a place among the essential doctrines of the Christian faith, and it is a notorious fact that, in many instances, at least, it has been productive of unholy dissension and division among Christians, and thus it has greatly impeded the progress of the glorious principles of the gospel of Christ. But in the preceding chapters of this book it has been fully shown by a fair and proper application of the word of God, as we verily believe, that the theory of modern Materialism is of human origin and directly antagonistic to the positive teaching of divine revelation. Why contend for a system which can not secure the blessing of salvation to anyone? "What is the chaff to the wheat?" The gospel of Materialism is not the gospel of Christ. It is not the power of God unto salvation. Its legitimate fruit is evil. It tends to degrade man in the scale of being, and it lowers the true dignity of the Son of God. It arrogantly assumes, in direct opposition to the testimony of the Savior, that Jehovah himself is a *material* being. It is schismatical in its tendency, and in many respects it is inimical to the interests of the pure and undefiled religion of Jesus the Christ. All in all it is an unprofitable and pernicious theory that should be deprecated and contemned by every true disciple of the Lord Jesus.

CHAPTER VIII.

REASON AND SCIENCE AGAINST MATERIALISM.

SECTION I.—SPIRIT AND MATTER DISTINCT SUBSTANCES.

THE largest class of Materialists not only deny the immateriality of the human spirit, but also the existence of God. They also reject the divine inspiration of the Bible, and the supernatural character of Jesus of Nazareth. As Materialists reject the authority of both the Jewish and the Christian Scriptures, we will not in the present discussion present the teaching of the Bible, but will make reason and science our only standard of appeal. Materialism assumes that matter is the only substance or entity in the universe and, hence, it is legitimately a system of absolute Atheism. The Encyclopedia Britannica defines Materialism thus:

“Materialism is the name given to that speculative theory which resolves all existence into a modification of matter.” The advocates of this system teach that the mind is simply a function or outgrowth of matter, and that all intellection must of necessity close at the death of the body. In opposition to this Materialistic theory we submit the following considerations:

1. That mind or spirit is a reality, entirely distinct from matter, is a truth which accords with the intuitive convictions of the human race. All nations have a conception of

matter and spirit as distinct entities. Even the untutored savage as well as the most profound sage recognizes the distinction between matter and spirit.

2. We know as positively that spirit exists as we do that matter exists. The phenomena of mind are as manifest to the understanding as those of matter. If there is any one thing that an intelligent person knows better than another, it is the existence of his own mind. This is the grand center from which all other knowledge radiates, and we have as much assurance that spirit is not *material* as we have that matter is not *spiritual*.

3. None of the essential elements of the spirit belong to matter. Corresponding to the tri-unity of mental faculties, viz., the intelligence, the sensibility, and the will, the recognized essential properties of mind^a are *thought*, *feeling*, and *voluntary determination*. None of these attributes belong to matter. The conclusion is then inevitable that matter and spirit are two distinct substances, possessing characteristics that are entirely dissimilar. As a consequence of the quality of inertia, matter in all of its diversified forms is inherently incapable of doing anything, but is entirely inert. It possesses neither *intelligence*, *life*, nor *force* as an active principle, and as no entity can possibly impart that which it does not possess, the conclusion is irresistible that neither *active force*, *life*, nor *intelligence* can possibly be an emanation from matter. In fact, matter possesses no inherent power to originate anything. It is then certain that something else besides matter exists in the universe, which contains these elements and which is superior to matter. That "like produces like" is the great law of production in nature. It follows, then, that *life*, *intelligence*, and *force*, must be produced by an entity possessing these same elements. But these principles belong inherently to spirit only and, hence, the conclusion is log-

ical that spirit was their original and sufficient cause. It is also self-evident that everything that is created must have an origin above or superior to itself. The creature must of necessity be inferior to the creator. It is also axiomatic that everything in nature of which we can obtain any knowledge through the medium of the five senses is an effect, the adequate cause of which must be found outside of the the thing itself, and must also be superior to it. Dead, inert, inorganic matter can produce nothing. It can not, therefore, produce spirit. This is evident, 1. From the attribute of *inertia* which renders matter incapable of doing anything. 2. From the total destitution in matter of the elements of life, intelligence, and active force. 3. From the fact that no entity can impart to anything that which it does not itself possess. 4. Because the lesser can not produce the greater. Spirit can control matter, and is, therefore superior to it, and evidently existed before matter. Matter is the creation of spirit.

The most recent scientific research proves that the primordial molecules of matter have definite size and shape, and that they possess peculiar and definite characteristics, plainly evincing the fact that they have been *manufactured* or *created*. In its primordial constitution, matter conveys to us the most palpable evidence that its creator possessed intelligence and reason, qualities or attributes that belong exclusively to spirit. Hence, spirit not only preceded matter but existed independent of it. Spirit and matter are, therefore, distinct substances, which may be contrasted as follows:

1. Spirit is active—matter is inert.
2. Spirit possesses life—matter, as such, has no life.
3. Spirit possesses intelligence—matter does not.
4. Spirit is immaterial—matter is material.
5. Spirit feeds upon thought—matter can not think.

6. Spirit possesses the attribute of feeling—matter does not.
7. Spirit possesses the function of willing—matter has no such characteristic.
8. Spirit is progressive—matter is not.
9. Spirit created matter, and hence, it antedated matter.
10. Spirit controls matter, and therefore, matter is subordinate to spirit.

SECTION II.—THE CERTAINTY OF GOD'S EXISTENCE AS A SPIRITUAL BEING DEMONSTRATED.

Disbelievers in the Bible assume that the teaching of this volume is at many points in conflict with science and human reason. The Bible assumes and affirms the existence of God. Atheistic scientists hold that this assumption of the Scriptures is in conflict with the voice of reason and the developments of science. We purpose to maintain on the other hand that the teaching of the Bible in reference to the existence of God—a personal intelligence, independent and eternal—is fully confirmed by science and reason, and that he who rejects the plain teaching of the Holy Scriptures at this point must ignore and set aside the manifest dictates of both reason and science. Reason has been defined as the "faculty which apprehends and affirms the reality of necessary, universal, spiritual, infinite and eternal truths." Webster says: "Reason is a faculty of the mind which enables its possessor to deduce inferences from facts or from propositions."

That God exists is a fundamental truth of divine revelation, and is fully confirmed by reason. In fact, the truth of God's existence becomes axiomatic as soon as it is revealed. As writers on pathology do not seek to prove by

a course of argument, but assume the existence of pain, so an inspired penman affirms what all nature as well as human reason attests, that "in the beginning, God created the heavens and the earth."

In the discussion of the great question of God's existence, we may successfully reason *a posteriori*.

We know that in the domain of the physical universe three kingdoms exist. We designate these the *mineral* kingdom, the *vegetable*, and the *animal*. All material existences have a place in one of these kingdoms, and these kingdoms are clearly distinguished from each other. In the mineral kingdom we find only lifeless, insensate, inorganic matter. In the vegetable kingdom we see organized matter containing the principle of *life*. In the animal kingdom we find living organisms endowed with *mental powers*. The Bible and science concur in teaching that the vegetable kingdom preceded the animal in existence, and that the mineral kingdom in a chronological point of view was first of all. There are some sixty-seven known elementary substances in the mineral kingdom, and of these some sixteen are found in each of the other kingdoms. We now ask, what is the origin of the existences in these kingdoms? Animals and vegetables now come into existence by generation or reproduction, but science asserts that there was a first animal and a first vegetable. Whence came these? To this question science can give no answer. Reason accords with the teaching of the Bible that the first animal and the first vegetable were the creation of a supernatural intelligence. By no known law of nature could these products have come into existence. Science, reason, and the Bible, all attest the inability of nature to produce them.

Before proceeding further in this investigation, it may be well to present a few axiomatic principles and well-established scientific facts as the basis of our reasoning.

In the first place, we mention the important truth, which has certainly been fully attested of late years by the most thorough scientific research and carefully conducted experiments, that "*no life is produced without antecedant life.*"

Dr. J. G. Allman, president elect of the British Association for the Advancement of Science, in a meeting at Sheffield in 1879, said:

"Every living creature, from the simplest dwellers on the confines of organization up to the highest and most complete organism, has its origin in pre-existent *living* matter."

A well-known writer has truly said:

"There is no law of nature, electric, magnetic, odyllic, or any other which can produce a *living* plant or animal, save from the germ or seed of some previous plant or animal of the same species."

In connection with the immutable law here referred to, which is of universal application in the vegetable and animal kingdoms, we also direct attention to the axiomatic truth that, "*From nothing, nothing can come,*" and we would likewise present the co-ordinate axiom, that "*Nothing can be evolved which is not first involved.*" Modern evolutionists claim that man is a lineal descendant from the lower animals, but man possesses *conscience, the ability to use artificial language, moral nature, and religious instinct*—elements not found in the lower animals and which, therefore, not having been *involved* in the brute, could never have been *evolved* from that source, otherwise it is certain that something can come out of nothing. A searching and thorough investigation reveals a spanless chasm between man and the brute. The whole theory of modern evolution, so far as the origin of man is concerned, is *mere assumption*. Not a single instance of

transmutation of species has ever been shown. No testimony supporting the theory of transmutation of species has ever been found in the paleontological records. "All orders, genera, and species have ever maintained their immovable distinctions. The grand museum of the rocks gives no trace of any organic forms of life that are *transitional*. Every species produces after its kind, and has ever done so through all geological epochs as well as during all human history." Professor Gray, of Harvard University, himself an evolutionist, in his first Yale lecture on the Religious Aspects of Science, says:

"When the naturalist is asked, what and whence is the origin of man, he can only answer, *we do not know at all*. The traces in geology which we have of man in former ages, show that he was then *perfectly developed man*. There is no vestige of an earlier form."

In the year 1883, the Victoria Philosophical Institute, of London, England, appointed a committee to make a thorough review of the whole debate touching the modern theory of evolution; weigh all alleged evidence which had been submitted in support of this theory, and then report. That investigation was conducted by Professor Stokes, F. R. S.; Sir J. R. Bennett, Vice-President of the Royal Society, and Professor Beale, F. R. S. Their conclusion is summed up as follows:

"No scientific evidence has been met with giving countenance to the theory that man had been evolved from a lower order of animals, and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man, and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection, viz., with the rest of the animal kingdom. In this Professor Barrande, the great paleontologist, had con-

curred, declaring that in none of his investigations had he found any one fossil species developed into another. In fact, it would seem that no scientific man has yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case—there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded.”

From the premises now submitted it is evident that every single species of plants and animals had a supernatural origin. But the problem is not materially changed, even admitting the absurd theory of modern evolution to be true. For, according to this theory, there was a first living organism whose origin can not be accounted for by any known law in the natural world. Whence then came this first living organism? Evidently it did not and could not come from blind, insensate, lifeless, inorganic matter. In the vegetable kingdom we find organic matter containing the principle of *life*, and in the animal kingdom we find living organisms endowed with *mentality*, *sensation*, and *instinct*—elements not existing in inorganic matter.

Hence, it follows that none of these elements could possibly have been eliminated from inert, inorganic matter. But the first living organism was not produced without antecedent life, and hence, science and reason demand what the Bible asserts, viz., the antecedent existence of a supernatural creator.

But whence came the elementary substances in the mineral kingdom? Common sense, reason, and science all tes-

tify that they did not create themselves. Neither did these elements of themselves combine in their present arrangement in the universe. Atheistic scientists have been wont to assume the eternity of matter. But even this assumption seems to have been completely overthrown and shown to be baseless by late scientific research. Science has demonstrated that the primordial molecules of matter are of definite size and shape, and that they possess peculiar and definite characteristics, and plainly bear the manufacturer's brand which has been indelibly stamped upon each one of them. In the light of recent scientific development, it seems evident not only that the ultimate particles or molecules of matter were manufactured, but also that they were made by an intelligent designer. As the works of man clearly prove his prior existence, so the very primordial constitution of matter most forcibly evinces the antecedent existence of a supernatural creator.

Professor James C. Maxwell, in a lecture before the British Association for the Advancement of Science, as given in the *Scientific American*, and cited in the *Interior*, September 4, 1883, says: "No theory of evolution can be found to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent."

Thus we have been along a strictly scientific path very near to the point at which science must stop. Not that science is debarred from studying the internal mechanism of a molecule, which she can not take to pieces, any more than from investigating an organism which she can not put together, but in tracing back the history of matter, science is arrested when she assures herself on the one hand that the molecule has been made, and on the other that it has not been made by any of the processes we call natural. * * * That matter, as such, should have certain fundamental properties, that it should exist in space and be capable of motion, that its motion should be persistent, and so on, are truths which may, for anything we know, be of the kind which metaphysicians call necessary. * * * But that there should be exactly so much matter and no more in every molecule of hydrogen, is a fact of a very different order. We have here a particular distribution of matter, a collocation, to use the expression of Dr. Chalmers, of things which we have no difficulty in imagining to have been arranged otherwise. The form and dimensions of the orbits of the planets, for instance, are not determined by any law of nature, but depend upon a particular collocation of matter. The same is the case with respect to the size of the earth, from which the standard of what is called the metrical system has been derived. But these astronomical and terrestrial magnitudes are far inferior in scientific importance to that most fundamental of all standards which forms the base of the molecular system." It is a significant fact that every elementary substance in nature, so far as known, is compounded or combined either chemically or mechanically with one or more other elementary substances, plainly evincing the antecedent existence of a supernatural Combiner.

Atheists often speak of the "laws of nature" as if these laws were *causes* or *agents*. The laws of nature create nothing. Law is itself an *effect* and "denotes the unceasing, regular order in which an agent or force operates." The "laws of nature" did not exist till nature existed, and hence, they could not create nature.

"The laws of navigation never steered a vessel—the law of gravity never gave motion to a planet—the laws or principles of mathematics never computed the time of an eclipse." The laws of nature, evidently, prove the existence of an *agent*, *force*, or *cause* that operates. Behind the laws of nature there must exist an intelligent *agent* or *operator*.

Matter, as will be more fully shown hereafter in this investigation, is evidently the creation of mind, and subordinate to it, and is essentially passive and inert. It is certain that matter can only be an instrumental or secondary cause, and never a self-acting, original cause. It has now been shown that the animal, vegetable, and mineral kingdoms all had a beginning, and it now remains to prove that reason concurs with divine revelation in asserting that the primal cause of all things that had a beginning is a *personal intelligence, independent and eternal*.

We easily prove that something has always existed in the universe. 1. "*From nothing, nothing can come.*" 2. "*Something now exists.*" 3. "*Therefore, something has existed forever.*"

This conclusion is logical and unavoidable. But, again, "*Every effect must have an adequate cause.*" This truth is intuitional and axiomatic—it is manifestly self-evident. By this infallible law, the great philosopher, Sir Isaac Newton, was led to the discovery of the grand principle of the attraction of gravitation. And in strict accordance with its full demands, the sage astronomers, Adams and

Leverier, won immortal fame by determining the existence and fixing the exact location of the planet Neptune, before its actual discovery. In all departments of nature this grand axiomatic law is fully recognized. Some reject the inspiration of the Bible on the ground that it contains the record of *unreasonable* events, such as the miracles of Christ and the apostles, the resurrection of the dead, etc. *Now, no event is unreasonable that has an adequate cause.* To one who is ignorant of the cause of a certain event, that event may seem unreasonable, but to one whose intellect is properly enlightened, it is in strict accord with human reason. To the untutored savage, it might seem unreasonable that a train of cars should move at the rate of fifty miles an hour, but this fact is altogether reasonable to an intelligent American. No one, therefore, can know that an event is unreasonable unless he can determine positively that no adequate cause exists. His ignorance of the existence of such a cause by no means proves that it has no existence. The law of gravitation was in full force before its discovery by Newton; the diurnal revolution of the earth upon its own axis did not commence with the discovery of the fact by Galileo.

When we recognize God as the great and all-sufficient primal cause, supernatural events are in perfect accord with reason. In order, therefore, that we may safely and truly affirm that any supernatural factor or event recorded in the Bible is unreasonable, we must know assuredly that God, as an adequate cause, has no existence. But no man can know that God does not exist, and he who affirms that he does not exist assumes for himself the character of God.

“This intelligence involves the very attributes of divinity while a God is denied. For, unless this man is omnipresent, unless he is at this moment at every place in the

universe he can not know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent of the universe, and does not know what is so, that which is so may be God. If he is not in the absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he can not with certainty assign the cause of all he perceives to exist, that cause may be God. If he does not know everything that has been done in the immeasurable ages of the past, some things may have been done by God. Thus, unless he knows all things, that is, precludes other divine existence by being God himself, he can not know that the Being whose existence he rejects does not exist." (Foster's Essays, 15th edition, p. 35).

The truth of the following affirmation is manifestly self-evident: "*A combination of means conspiring to a particular end implies intelligent design.*" But intelligent design implies an intelligent *designer*. There can not be a building without a *builder*, nor a creation without a *creator*; there can not be an effect without a *cause*, nor a law without a *lawgiver*; there can not be adjustment without an *adjuster*, nor an intelligent design without an intelligent *designer*. But intelligent design appears everywhere in all the kingdoms of nature. It is evidently manifest in the mineral kingdom. In the very primordial constitution of the material elements composing the earth, there are visible manifestations of order, system, and arrangement. The adjustment of the elementary substances in exact mathematical proportions, the laws relating to chemical affinity and the wonderful process of crystallization, and the sig-

nificant fact of the combination of the original elements in only certain definite proportions, evidently point to an intelligent designer with supernatural skill and power. The vast and numberless orbs that roll in majestic grandeur through fields of trackless ether are arranged in grand and orderly systems, and bear to each other exact mathematical relations, and move in orbits with exact geometrical forms. The distance of the sun from the earth, and the amount of heat it dispenses, indicate forethought, wisdom, and design in this wonderful provision for the welfare of the teeming millions of animate creatures on earth.

In the three hundred thousand varieties of plants in the vegetable kingdom we find organization, life, growth, and wonderful provision for reproduction. Intelligent design is written on every leaflet that trembles in the breeze—it is painted on every blade of grass that sparkles in the dew, and it gleams from every painted flower that adorns and beautifies the face of nature. Some plants are fertilized only by the agency of insects. Darwin says: "In these plants are snares prepared to allure the moth, and cause it to carry the pollen." In the peculiar construction of these plants there is exhibited intelligent design, unmistakably evincing the existence of an *intelligent designer*. Examples bearing similar evidences are found throughout the vegetable kingdom. "*Ab uno disce omnes.*" In the animal kingdom also every organism is replete with manifestations of design. A distinguished author has truly said: "It is a self-evident proposition that every animal structure with parts suited to certain ends and uses, and operating in combination in perfect harmony with the objects and design of their being, exhibits intelligent design, and prove the existence of an intelligent designer." The human body, "fearfully and wonderfully made," together

with the wonderful faculties and powers of the human intellect, evidently indicate the most remarkable forethought and design. The geometrical skill instinctively displayed by the honey bee in the construction of the cells in the comb, is but the reflection of the wisdom of that personal intelligence who is the primal cause of all phenomena, independent and eternal. "In the sunbeam are three different principles—the chemical, the luminiferous, and the caloric. Each of these has a special function to discharge in relation to plants. The chemical principle has a powerful influence in germinating the plant; the luminiferous rays assist in secreting from the atmosphere the carbon necessary to its growth, while the heat rays are required to nurture the seed and form the reproductive elements. The first of these principles is most powerful relative to the others in the spring; it decreases in summer, while the second becomes more powerful; in autumn the influence of these two is lessened, while the third increases in force; thus each principle becomes potent at the very time when most needed." Here we plainly perceive the most wonderful adaptation of means to ends, and a manifest exhibition of intelligent design. Manifestations of design are abundant in the starry heavens, in the rock-ribbed hills, in the depths of old ocean, in the tiny flowerlet that ornaments the vale, and everywhere throughout the realms of nature. In fact, there is wonderful order pervading the entire physical universe so far as known to man harmonizing all the different parts, and unitizing all phenomena into one grand system, thus unmistakably exhibiting intelligent design, and evincing beyond the shadow of a doubt the prior existence of intelligent causation and of an intelligent designer. Combinations of means conspiring to particular ends, plainly exhibiting intelligent design, are seen in all departments of the natural world, and as a logical

sequence we must recognize the prior existence of thought and intelligence. But intelligence is an essential attribute of personality, and is never found in dead, inorganic matter. Paley says: "The seat of intellect is a person." Webster says: "We apply the word *person* to living beings possessed of a rational nature." Intelligent design proves the existence of thought, but thought necessarily implies a thinker, and a rational thinker must be a person. There is universally in men a moral sense, which is an effect demanding the prior existence of a moral designer as an adequate cause, but a moral designer must be a personal intelligence. "A moral designer," it has been alleged by a respectable authority, "must possess mind, free will, and a conscience, and these united in a being constitute personality." "A person," says Locke, the eminent mental philosopher, "is a thinking, intelligent being that has reason and reflection, and considers itself as itself—the same thinking thing in different times and places." Dr. Hodge says: "Personality includes intelligence, will, and individual subsistence." From the premises now submitted it is evident that to the primal cause in the universe belong intelligence and personality, and it now remains to be shown that this personal intelligence is *independent* and *eternal*. In fact, we have already seen that reason emphatically declares the existence of something forever. For, as "from nothing, nothing can come," and as something now exists, it incontrovertibly follows that something has existed forever. But this same conclusion may be definitely reached and placed beyond cavil by a different course of reasoning. Attention is now directed to an axiomatic chain whose five links welded together in the furnace of reason, form an irrefragable bond between man and God.

1. *In every beginning there is that which began.* This is most assuredly a self-evident fact.

2. *Everything that had a beginning is dependent.* For if not dependent it began without a cause and, hence, something came from nothing, which was impossible. It is also axiomatic that *every dependent thing had a beginning.*

3. *There can not be an endless succession of dependent things and, hence, there was a first dependent thing.*

4. It, hence, incontrovertibly follows, that *that thing, whatever it was, upon which the first dependent thing depended was independent.*

5. *But that which is independent did not have a beginning and, hence, it must be eternal.*

Firmer than the rock of Gibraltar and stronger than the pillars of Hercules, this adamantine chain of reasoning binds us firmly to the God of the universe. It bids defiance to all the fierce assaults of atheistic philosophy, and it stands unscathed amid the fiery thunderbolts of modern Materialism. We first proved that the primal cause of all things was an intelligent personal being. By a chain of reasoning, which never can be successfully assailed, we prove that this intelligent personal being is independent. Our dependence is proved: 1. By instinct. 2. By experience. 3. By our mutability. Everything mutable is dependent. But as a *here* proves a *there*, an *in* proves an *out*, an *upper* proves an *under*, and a *high* proves a *low*; so a *dependent* proves an *independent* being. But that which is *independent* must necessarily be *eternal* and, hence, the certain existence of a personal intelligence—independent and eternal, is fully demonstrated by reason. And this personal Intelligence is the only true God. But it has been shown that Spirit was before matter and, hence, the affirmation of Jesus of Nazareth, that “God is Spirit” is fully confirmed by reason and science.

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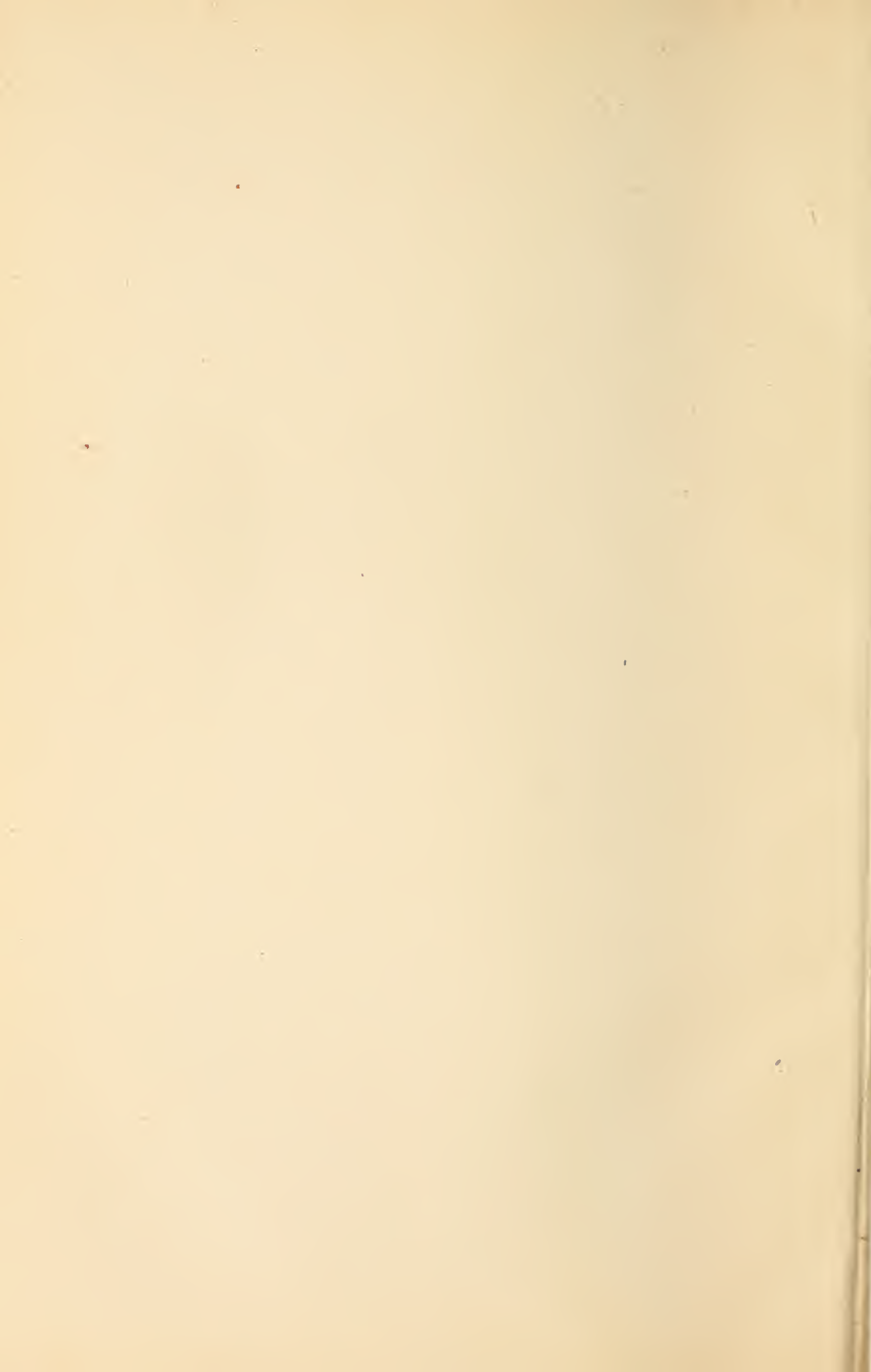
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